

HUMAN DEVELOPMENT

**The Jesuit Educational
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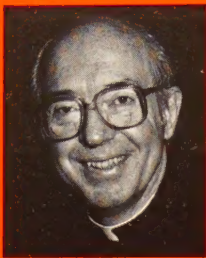
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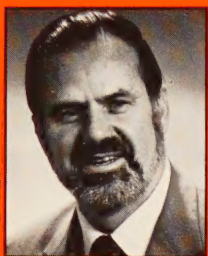
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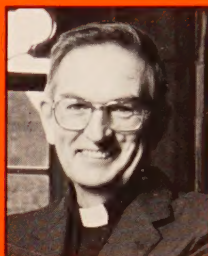
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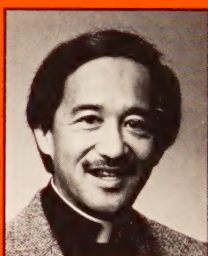
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Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

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EDITOR'S PAGE

A WAY TO MAKE HAPPINESS LAST

Summertime is arguably the best of the year's four seasons for enriching the contemplative aspect of our lives. It brings extra hours of sunlight and a chance to take quiet walks in the evening, enjoy colorful sunsets and the fragrance of flowers, listen to birdsongs, and gaze wonderingly at the beauty of a sky lit with stars. It invites us to swim, take hikes, climb mountains, and experience the fun of playing tennis or horseshoes or golf. The warmth of the season, as long as it's not excessive, makes our bodies feel at their best, and for many of us our health is at its peak. Most of us find summer the best time to take our vacations and make our spiritual retreats. It's easy, in summer, to recognize and count our blessings, and it's a good time to develop the habit of saying thanks to the Creator of them all.

One of my own favorite pastimes in summer is examining at length the family photos that have captured the happiness of such festive occasions as commencement exercises, marriages, military commissionings, ordination ceremonies, and religious vows. Smiles are never more joyful than those on the film-recorded faces of the central figures of these events, and in the photos of family members, friends, and other invited guests. But an equally striking feature of these peak experiences of joy and excitement, at least to my way of thinking, is the dramatic change that occurs in the lives of the persons who celebrate their long-anticipated graduation, marriage, commissioning, or vow taking. Their years of preparation arrive at a moment of termination, and the occasion signals a change

in their roles, opportunities, and responsibilities. These events call for a radical change in a person's fundamental approach to life.

While young people are moving toward such peak achievements, their strivings are acquisitive. They pursue their goals with the expectation of acquiring a gratifying self-fulfillment. Aggressively, they make choices, invest their energies, and forgo alternative possibilities as they seek the targets on which their hearts are set. These are the normal aims of youth. And when those we love are successful in reaching them, we celebrate with them, share their joy, and take pictures of them beaming with self-satisfaction.

But what comes afterward? Will they somehow learn that true and lasting happiness in adulthood is found more surely as the result of giving rather than getting, through contributing to the growth and well-being of others rather than just pursuing one's own satisfaction and advancement? A strongly secularized culture like that of the United States doesn't do much to help the young take this step toward maturity. American values promote a ceaseless seeking to acquire cars, homes, job promotions, salary increases, more complete wardrobes, better travel accommodations, financial security, flattering invitations, prestigious assignments. Who tells today's glowing graduates, newly commissioned officers, and brides and grooms that the road to acquisitions is capable of offering fleeting moments of joy but not an abiding happiness? Who teaches them that to gain this more precious prize one must learn to turn away from self, become concerned about others, grow to care for them, genuinely want their well-being, and then invest oneself in helping them to fulfill their needs, to grow, and to find happiness? Who convinces them that an oblation attitude, not an acquisitive one, is an essential element of maturity, and that giving, not getting, is one's habitual adulthood aim?

Fortunately, many of the young people whose celebrations we share and whose photos we cherish have been recipients of such loving and caring behavior. Their parents, educators, spiritual guides, and counselors—since these have been ob-lative persons—have provided for them an example of maturity and a lesson of priceless worth. But will these young men and women take time in the summertime of their lives to contemplate and learn the truth that there is more happiness in giving than in getting? And will the photos that will be taken of them randomly throughout their lifetimes reveal a joy that matches that which was so evident the day they were graduated, married, commis-sioned, ordained, or admitted to their religious congregation? I think the answers depend a great deal on whether we who are in a position to influence their beliefs and pursuits are able to find

ways by word and deed to instruct them—counter-culturally. Accomplishment of this task calls for serious consideration and investment on our part, with the Holy Spirit's guidance.

Summertime evenings enriched with thoughtful adult conversation could be the ideal setting for us to look together at celebration photos and figure out how we can most helpfully play our God-given roles to guide the young toward mature love shown in the service of others. Only this kind of love will ensure for them a fullness of life and a happiness that will last forever.



James J. Gill, S.J., M.D.
Editor-in-Chief

Summer Brings Risk of Skin Cancer

According to the American Cancer Society's estimates, more than 600,000 new cases of skin cancer will be diagnosed this year alone. These will present themselves in three forms: basal-cell carcinoma, squamous-cell carcinoma, and melanoma. Basal-cell carcinoma, the most common type, grows slowly and does not spread to other areas of the body. Squamous-cell carcinoma grows mostly on sun-damaged skin and is characterized by quick advancement. This kind of skin cancer tends to spread to various areas of the patient's body. Signs of basal-cell and squamous-cell cancers include skin lesions that grow, change, bleed, or scab over without completely healing.

The deadliest form of skin cancer is malignant melanoma. To recognize this form of tumor as distinct from the others just mentioned, the following four signs of melanoma should be kept in mind: (1) *Assymetry*. The mole has an unequal division of halves; i.e., one side is larger than the other. (2) *Border*. The lesion has an irregular, uneven edge. (3) *Color*. Color varies throughout the mole. Different colors include tan, brown, black, white, red, and blue. (4) *Diameter*. The skin lesion is larger than a pencil eraser.

With increasing frequency physicians remind their patients that the best way to save one's skin from cancer and aging is to stay out of the sun. They suggest that it is never a good idea to go out in the sun just to sunbathe. A typical piece of medical advice is: "When you do go outside, protect your skin by wearing a sunscreen with a sun-protection factor (SPF) of at least 15. You also should avoid the sun between 11 a.m. and 2 p.m., when it is the strongest."

A further precaution is to examine your own skin monthly for unusual or suspicious lesions. If you notice a mole or patch of skin that seems in some way unusual, it is recommended that you schedule an appointment with your primary-care physician for a screening. She or he will refer you to a dermatologist or plastic surgeon if further treatment seems necessary.

The CIGNA Healthplan of Connecticut newsletter advises its readers: "This year, remember that a deep, dark tan is no longer attractive or a sign of great health. Be smart and protect your skin by taking proper precautions before and after you go out into the sun, not just in the summer but throughout the year."

What Is Community?

Janet Malone, CND, Ed. D.

Few of us have not followed recent global events in which changes have occurred in the “unchangeable.” Take, for example, the collapse of the Berlin Wall and the reunification of East and West Germany. Look at the attempted coup d’etat in the former USSR and the resultant Commonwealth of Independent States. Look too at the present constitutional debate in Canada, with different “distinct” groups (e.g., Quebec and the First Nations) wanting their internal identities recognized, thus challenging existing federal and provincial structures. And so it goes.

What, if anything, do these events have in common? For the purposes of this article, I suggest looking at two of the several common denominators. First, there are internal identity issues involved in each of these cases; second, there are also external “structure” issues flowing from the internal identity issues. I believe there is the challenge of a potential “both/and” dynamic at work here: the delicate balance of both identity and structure issues. What I am also proposing is that in this both/and balance, structures flow from identity. When there is an internal sense of identity, one can witness changes in the “unchangeable.”

BOURGEOYS PROVIDES MODEL

Marguerite Bourgeoys, foundress of the Congregation de Notre Dame (CND), is an example par

excellence of the both/and balance of identity and structure. This is evident in the Rule (structures) of the CND. In the seventeenth century, when practically all congregations of women religious were cloistered, Marguerite Bourgeoys, true prophet of her time, was convinced of the need for uncloistered women. The Congregation de Notre Dame was one of the first uncloistered communities of women religious.

Marguerite Bourgeoys’ Rule for the CND flowed from its internal identity—that is, its internal locus of control. For Bourgeoys, the Rule reflected the Congregation’s identity as a group of women who were women of prayer, characterized by an “interior solitude,” while emulating Mary in the mystery of the Visitation in a “*vie voyageuse*.” They were uncloistered, “without veil or wimple,” in order to “be free to go wherever their presence [was] required to proclaim the Gospel.” This Rule, because of its newness in the seventeenth century, initially met with significant ecclesial opposition before it was ratified.

ISSUES IN CONGREGATIONS TODAY

Today it seems that the questions many congregations ask themselves are related to structures of community living—particularly questions like, What do sisters express as their desire for community life? I think communities need to ask entirely

Religious life, a microcosm of society, is experiencing identity problems similar to those noted on the global stage

different questions. The questions asked must flow from an internal identity related to the essence of community. I am not suggesting that structure questions are unimportant, but I think they must be contextualized within the larger framework of questions related to identity.

Religious life, a microcosm of society, is experiencing identity problems similar to those noted on the global stage. As in the examples cited at the beginning of this article, the challenge in religious life is a both/and balance of identity and structure issues, with the latter flowing from the former. I am convinced that as long as we ask questions related solely to structure, the results will be at best incomplete and at worst inadequate.

I think there has been a misguided emphasis on structure questions related to community—questions of how to keep congregations unified on the surface and acting legalistically—emerging from an external locus of control, which can include external criteria that have little or nothing to do with who the members are corporately, at the core of their beings.

I propose instead that questions related to community should be in-depth questions, emerging from an internal locus of control, that get at the essence of community. The crux of this internal locus of control is the whole question of vocation (individual call) and identity (individual and corporate identity) for religious.

To the extent that a congregation asks and deals with the essence questions of community, both individually and corporately, and within the context of the times, then to that extent structures will in many ways take care of themselves; they will evolve, grow, and change as necessary. In addition, respect for differences in a pluralism of structures will be a given.

The preoccupation of a number of religious congregations with nailing down the structures related to community and community living results in a subtle kind of oppression and violence that members inflict on one another. When members in these groups dualistically position themselves into either “bona fide” or “marginalized” communities, either “real” or “attached” communities, they lose sight of the real essence of community: the union of minds and hearts.

In what follows, I explore several aspects of community. First, I focus on the dissonance that arises between the words and actions of religious congregations because of what appear to be their poor or inadequate identities. Second, I suggest a broad-stroke approach to congregation communications as a way to enhance consonance between words and actions. Third, I explore the essence of community within the broader context of vocation. Finally, I highlight some of the attitudes and values integral to the essence of community.

LANGUAGE DISSONANCE

Language is a symbol system used to reflect a particular reality. When this symbol system reflects incommensurate realities, dissonance occurs. In other words, when there is a gap between the words reflecting a particular reality and the lived reality itself, there is a dis-ease. For example, if the words used in congregational constitutions, chapter documents, or other communications do not reflect the lived reality of the members, a certain death occurs, with resultant disbelief, disregard, and cynicism toward such documents. Because of the dissonance, members make a choice—usually in favor of their lived reality.

WORDS MATCH ACTION

Anyone who has been involved in the writing of constitutions, mission statements, or statements of the goals and objectives of an organization knows how readily this task flows when the organization has a true sense of its identity. Such documents are usually written with what I call the broad-stroke approach. Because the members of the organization have an in-depth sense of who they are, it is not necessary or even advisable to fill in all the minutiae of their charism, mission, goals, and objectives. The openness of the broad-stroke approach reflects the group’s security in who they are, as well as a willingness to let go of the need to detail and control all of the structural aspects of the group. Steeped in a discerning reading of the signs of the times, the broad-stroke approach to structures is an acceptance of the ongoing evolution regarding the “how to” of the organization in consonance with who the members are and what they are becoming as a group.

Official communications in religious congregations can be used for a number of purposes, including information, formation, and inspiration. Although these are not discrete communication purposes, I submit that to the degree members of a congregation know who they are at an in-depth level, from an internal locus of control, the less dissonance there is between their words and their lived reality (actions).

Perhaps the plethora of official written documents in many congregations today, usually coming from the top down, particularly on the "how to" of community, among other things (external locus of control), reflects serious problems of corporate identity (internal locus of control).

In sum, the challenge for religious communities is an ongoing consonance between their words and actions through the asceticism and conversion of an internal locus of control and a concomitant broad-stroke approach in their communications. And in official communications, the fewer words there are, the better—or, as the French say, "*Les grandes choses se disent en peu de mots.*"

ESSENCE OF COMMUNITY

If, as I suggested at the beginning of this article, structure questions must flow from a focused individual and corporate internal locus of control, how might this paradoxical both/and dynamic begin? An exploration of what constitutes the essence of community for religious life today can help begin this dynamic.

Etymologically, the essence of *community*, "union with" or "common," connotes an in-depth recognition of a union that is shared by all the members of a particular group. Unfortunately, community has more frequently been used to connote the surface life structure of community, the "how to" of community.

Because of this equivocal use of the word *community*, it is important to note two things. First, common life is not a theological requisite for the essence of community. Rather, common life has been the result of a historical evolution. What has happened is that a number of congregations have nailed down this common-life model of living community as the norm for a bona fide community. This has been due in part to canon-law pressures from a male-dominated, hierarchical clergy. It has also been due in part to the security and external identity that such accidental structures give a congregation, particularly if it has lost its internal identity.

Second, having said this, I am not precluding common life as one of the many different models of community for religious congregations today. What I am saying, however, is that we have to be aware of the dissonance created when our constitutions say, on the one hand, that community is a union of minds and hearts, yet specify that only

common life constitutes a union of minds and hearts (e.g., "at least three sisters are required to constitute a local community").

When constitutions are not written with a broad-stroke approach, what results, as illustrated by the foregoing example, are detailed exceptions to the norm. These are found in the constitutions of a number of congregations. Obviously, such exceptions can be restrictive and noninclusive and can contribute to an emphasis on the letter of the law rather than on its spirit. More insidiously, divisions of the group into "us" and "them," "ins" and "outs," or "bona fide" and "marginalized" members preclude the essence of community: a union of minds and hearts, and unity in diversity.

VOCATION AND COMMUNITY

Community must be contextualized within the larger framework of call. A religious, in responding to the call of living community, first answers the covenant call of vocation. Here, he or she enters into the mystery of divine call and human response. A vocation is thus much larger than any particular context in which it is lived out. Perceiving vocation as solely a call to the common-life form of community is indeed presumptuous and curtails the work of the Spirit, both individually and congregationally.

An individual, in a lifetime of living out his or her vocation, may be called to live different community models at different stages of the journey. Canonically, three members living together constitute a bona fide community. The constitutions of many (if not most) congregations stipulate that common life is integral to community.

Today, for many congregations—particularly apostolic congregations—this is emblematic of the dissonance between words and actions. The reality is that there are many religious living in dyads or singly, not only for apostolic reasons but also for personal reasons. A congregation that limits its lived reality of community to one structure or another can limit the essence of community. Indeed, an urgent question that many congregations have to ask themselves and answer, vis-à-vis their identity, is the following: Is there a place in this religious congregation for the person who feels that he or she has a vocation to live the charism of the founder or foundress but who does not feel called to live the common-life form of community, as stipulated by this particular congregation?

Having contextualized vocation and community, I next propose some attitudes and values, distilled from the writings of Marcello Azevedo and Barbara Fiand, that interface these realities.

TRAITS OF COMMUNITY

In elaborating on some of the attitudes, values, and characteristics of community, I do so out of the

conviction that the "how to" aspects of community will, by and large, take care of themselves as the in-depth aspects of community become focused. Religious, having chosen to live out their vocations in particular congregations, have both an individual and corporate challenge for an ongoing consonance between their words and actions.

Reframing community within the broad-stroke approach is not a shirking of responsibility nor an individualistic approach to community, in which everyone does his or her own thing. Instead, this reframing, by embracing the both/and dynamic of both essence and structure, constitutes a significant responsibility, both individually and corporately, that requires a tremendous sense of call and commitment.

1. Community is a process of union of minds and hearts within a particular congregation. It challenges members to be patient with one another over the long haul. In community, members are called to be "midwives" to one another in the messy and at times arduous and painful birthing process of the union of minds and hearts.
2. Community necessitates that members find their corporate identity in a particular congregation and its charism. This requires a sense of belonging to, and bonding with, the congregation. It assumes an ever-broadening understanding of the congregation's founder or foundress and its charism. It results in members having an ever-increasing love of the congregation and a pride in their corporate identity.
3. Community requires a solidarity among the members that calls them to a unity in the diversity of living out their charism and mission. Solidarity challenges religious to strip away the nonessentials in order to get to the core of community.
4. Community in solidarity challenges religious to be more transparent with one another. Ideally, if they have chosen to live out their covenant calls within a congregation, they have a context in which to share themselves with others. Such transparency invites members to take off their masks of fear and distrust and to communicate

meaningfully with one another. In some ways such transparency requires the members to accept their vulnerability in not "having it all together."

5. Community for mission in an apostolic congregation requires of the members an asceticism of integrating their being and doing through their nonpossessive but passionate love (celibacy), a personal and corporate detachment (poverty), and a coresponsible interdependence (obedience).

WARNING TO COMMUNITIES

I have highlighted the essence of community as the union of minds and hearts. Confusing or substituting the "how to," structural aspects of community with its essence results in a certain death that is lived out in a letter-of-the-law mediocrity. Recognizing the dissonance between words and actions and letting go of external chains, both individually and corporately, require an ongoing conversion that engenders new internal life, identity, and hope for the future. What is community? I reiterate: it is the paradoxical dynamic of both essence and structure, the result of which can be changing the "unchangeable."

RECOMMENDED READING

- Azevedo, M. *Vocation for Mission: The Challenge of Religious Life Today*. New York, New York: Paulist Press, 1988.
- Fiand, B. *Living the Vision: Religious Vows in an Age of Change*. New York, New York: Crossroad, 1990.
- Schneiders, S. *New Wineskins*. New York, New York: Paulist Press, 1986.



Sister Janet Malone, CND, Ed.D., is a program staff member at Queen's House in Saskatoon, Saskatchewan, Canada. She is a fellow of the Canadian Institute for Conflict Resolution.

Common Elements in the Healing Experience

Patrick J. McDonald, M.S.W.

I recently attended a "healing conference" with five thousand other persons, held under official Catholic auspices. The charismatic healer whom the crowd was eager to see perform had gained an international reputation for healing the crippled, the lame, and the emotionally broken.

In conversing with a number of the pilgrims who had journeyed to the conference, I found that they had come with high expectations for something to happen—to see some healing or to be healed themselves.

The charismatic priest-leader of the conference, dressed in a flowing white robe, addressed the audience with a passionately delivered promise that Jesus would heal any disease or infirmity present that afternoon, if only the ill person had faith. Conversely, if someone was not healed, that person lacked faith. Detached from the fluff and histrionics of the healing event, his theology of suffering and healing was that simplistic.

Five hours later I left the conference in anger. Several friends departed at the same time, but they left in sadness because they were not healed. One close friend felt terribly guilty, believing that he lacked faith, since no healing had taken place for him. Even though his entire life had been a selfless expression of a living and vital faith, this highly visible member of the church felt that he had "let everyone down." He sadly left in his wheelchair, still suffering from the aftermath of a cerebral

hemorrhage, with its attendant emotional and psychological damage.

In retrospect, my view of the entire healing conference was that it was theologically weak and emotionally overplayed, and that the priest-healer dealt with his audience in a manipulative fashion.

Some of his tactics reminded me of out-and-out hucksterism: unless someone claimed a personal healing and was exuberant about it, the leader moved on, with his microphone, to someone else. No one was allowed to express uncertainty as to whether they were healed. He reframed reality for some by telling them they were healed when they seemed hesitant about accepting that. It appeared that his agenda was to make something happen, and no ambivalent testimony was going to preclude that. When the audience's enthusiasm lagged, he chided them for not having the proper "spirit." All healing was referenced to, distributed by, and attributed solely to his gifts.

Because of the leader's effort to make the promised healing take shape in one way or another, I compared the entire experience to that of watching the performance of a stage hypnotist. The skillful use of suggestion is at the center of this kind of performance. Suggestion is effectively used to make some sort of "magic" happen during the performance, and this is done solely to entertain. The performer selects volunteers from the audience who are willing to be hypnotized as part of the

All cultures have rituals of healing that bridge the gap between the person and a complex and sometimes unfriendly universe

show. The hypnotist is highly skilled in the screening, selection, and use of the most highly suggestible persons who volunteer to join his act. Audience participation further energizes the performance. If a stage hypnotist tells a highly suggestible person under hypnosis that he can sing like Bing Crosby and provides an audience that enthusiastically responds to his efforts to sing, that person will most likely sing like Bing Crosby. If the hypnotist tells that person, at the time of high audience response, that he *is* Bing Crosby, he'll probably believe it.

CULTURAL VARIABLES

All cultures have their rituals of healing, which bridge the gap between the person and a complex and sometimes unfriendly universe. The forms of healing can change from culture to culture and from one generation to the next, but in each healing experience, certain factors remain constant. This is true whether the healing experience takes place in a weekend sweat-lodge encounter for men, through a religious experience, or via indirect suggestion, à la Ericksonian psychotherapy.

This article briefly explores several variables common to all healing experiences. Suggestions are offered for a more enlightened responsibility for those who practice contemporary forms of the healing arts.

Jerome D. Frank, in his classic cross-cultural study of healing, explicated four significant variables that are useful for the purposes of this article. Although he placed them primarily within a contemporary psychotherapeutic context, he examined them as they relate to all forms of healing.

The patient/participant/client must believe that the healer cares about his or her illness and is competent to heal it. This assumption undergirds all forms of healing, whether ritualized healing rites, family medicine, or psychotherapy.

I have learned, through my own experience of practicing psychotherapy, that a belief in the practitioner's care, concern, and competence can govern the success of treatment. I often ask new clients why they seek service from me rather than someone else. Generally, the response affirms a belief in what I have to offer as a healer. I then share with these clients my belief that complicated human problems can be resolved through support, patience, effort, and honesty. This initial conversation helps demythologize their problems, letting them know that they are not victimized by unknowable forces and are not alone in what they feel. The shaman communicates similar confidence as he brings an eagle feather to a healing encounter. The priest soothes anxiety as he anoints with holy oils.

DEMEANOR OF HEALER

Healing comes about when one believes that the healer has access to the secrets of life and death and can explain, control, or deal with them. A demeanor of wisdom (sometimes apparent when the healer has attained a certain age or a head of thick, gray hair) often helps a person select a psychotherapist.

Asking your priest to interpret for you the nature of life after death can make a terminal illness a bit less foreboding. In brief, to be healed is to enter into an exploration of, and encounter with, the ambiguity of life itself, and your healer must be credible.

LOCUS OF HEALING

The culture itself must define the locus (place) of healing. In culturally integrated settings, the locus of healing is clearly defined and accessible (sacred space, temple, mountain retreat, sweat lodge, desert oasis, prayer wheel). A retreat to sacred space is an accepted part of the life of the community. In a culturally pluralistic setting (like the United States), finding the locus often implies a personal quest. Is it a church, a lodge, a hospital, a therapist's office, or a men's gathering in the woods? For a growing number of educated Americans, the quest ends in a private space where one feels comfortable and free to deal openly with life: the therapist's book-lined office.

A popular story (perhaps apocryphal, but illustrative) is told about how effectively Erich Fromm, the late psychoanalyst, healed. He had the reputation of "performing magic." Due to his image as an astute commentator about the human situation, he

was widely sought as a therapist, but he didn't like doing therapy. He kept his healing space hidden. Those who finally made contact with him and entered his space had to make a strong case for why they wanted to be treated by him. By the time they entered the actual treatment phase of the therapeutic relationship, they were so highly motivated for change, it took shape quickly. Hence, his reputation for healing was enhanced. Any therapist would welcome this kind of motivation.

MEANINGFUL RITUAL

There must be a meaningful healing ritual for healing to take place. The culture defines the ritual. Religious communities have always been aware of this, as shown in such practices as laying on of hands, anointing with oil, rites of passage, and ritual washings and purifications. All have the power to comfort and heal. Induction rituals associated with hypnosis can serve similar functions. In psychotherapy the stylized ritual of talking in depth of one's uncertainties in an open and non-judgmental setting is healing in itself.

SOME PRACTICAL CONCLUSIONS

No matter what the context, healing is a much larger matter than can be explained by personal power or charisma. Healing is interwoven with specific variables that are part of all cultures, religions, and societies. The rituals of healing are archetypal in nature and belong to humankind. The power to heal is a matter of "assignment" by the culture and depends only marginally on personal charm. To understand the depth of these matters is to free those who practice modern healing arts from taking themselves too seriously.

To hear that one has made a significant difference in another's life can be most gratifying. To be involved in healing is to experience power. Since power is addictive, healing can lead to control and manipulation. This is illustrated by the case of the faith healer described at the beginning of this article: he framed the reality, manipulated the infirm, and orchestrated the event to make sure that something "happened." To neglect the cultural context of the healing process can allow one to become convinced that the power to heal lies solely within oneself. This can easily lead to arrogance, misuse of power, manipulation, and hucksterism—and it makes no difference whether the context is religious healing, psychotherapy, or medicine.

The power to heal is a legacy embedded in the archetypes of the culture itself, and it represents a rich gift for all persons to access, benefit from, and enjoy. It is narrow-minded to say that one form of healing is any better than another. All forms of healing speak clearly to some individuals but not to others. Modern psychotherapy says little to a Hmong farmer but is an accepted mode of coming to wholeness for a college-educated middle manager. What matters is not an approach's claim to exclusivity of healing power but its effectiveness in healing people who suffer from infirmities, pain, and anguish.

Our place in a culture can make us narrow and insensitive to the varied forms of healing. Discussions are often meaningless about whose God is more powerful, what conceptual framework or therapeutic process is better, or who is more enlightened, trained, and competent.

To practice the healing arts well is to recognize that any healing process is at heart mysterious and that no one need lay claim to exclusive knowledge and power.

An openness to understanding the complexity of these matters allows one to appreciate the presence of God in all reality. God is hidden in the healing dynamic and rituals of every culture.

With this in mind, Jesus can be viewed as a sensitive healer, comfortable with his own time and culture, accessing the healing power available to him through his Father. This allows us to see Jesus as a gentle and compassionate lover of the pained and suffering, not as someone who brokers power and deals in magic in order to impress or to make something "happen."

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Ministering to Ministers

Daniel E. Jennings, D.S.W.

Each year there is an annual gathering of nearly one hundred persons under the aegis of the International Conference of Consulting and Residential Centers (ICCRC), which is an organization of consultation and residential treatment centers in the United States and Canada. The attendees, along with others who minister in their respective organizations, are engaged in a little-known and low-profile ministry in the Christian community. Most centers serve Roman Catholic priests and men and women religious, but several are ecumenical and open to serve ministers (and their families) of the various Christian communities. The ranks of ministers who minister to clergy and religious include physicians, psychiatrists, psychologists, social workers, spiritual directors, and members of other helping professions. What they have in common is that each sees his or her career as a ministry with a specific target population: persons in ministry. The types of services rendered focus on specific problem issues. Some centers specialize in treating alcoholism or substance abuse; others focus more on manifestations of burnout and behavioral disorders. Over the years HUMAN DEVELOPMENT has featured articles that have illustrated the problems needing treatment in these centers. The experience provided by one residential treatment center was described by Philip Kelley in the Spring 1984 issue.

As a psychiatric social worker, I have practiced individual and group psychotherapy for the past

decade in an outpatient and residential consultation/treatment center for clergy and religious. The purpose of this article is to share some reflections on the meaning of this ministry in my life.

LIFE EXPERIENCE

The professional brings his or her unique self to the ministry of others. A vital factor, in addition to professional education and specialized training, is the reality of one's own lived experience. My years of college seminary and religious novitiate, while experienced decades ago and terminated before I took vows or orders, played a part in providing me with a framework of awareness of the culture particular to priesthood and religious life. As a student whose entire education was in institutions under Catholic auspices, I had associations and relationships with clergy and religious that gave me an intimate view of their lived reality. As a professor of social work in both Catholic and public universities, I knew clergy and religious in a faculty-to-student relationship. Years of leadership activity in Marriage Encounter and Marriage Retorno also provided intimate association with clergy and religious. An opportunity to serve for a year (during which I resided in a rectory) as delegate of Caritas Internationalis at the United Nations in New York also gave me unique opportunities to understand church as a social institution. A

conclusion I have come to is that ministry to ministers requires not just an appreciation of the uniqueness of each individual but also an understanding and appreciation of the culture of the church and the roles of clergy and religious therein.

A not-to-be-underestimated preparatory experience for undertaking to practice psychotherapy is one's own working through of life's issues through personal psychotherapy. In working together in a residential treatment center, my wife (a nurse-educator) and I have found the spirituality of the Focolare Movement (Work of Mary) of particular help in our work. The charism of this movement is unity, reflecting Jesus' prayer "that all may be one." The main points of this spirituality contribute toward forming a healing atmosphere. In every person Jesus is present to be loved. Difficulties are a manifestation of his presence, representative of his most painful reality: experiencing the loss of relationship ("My God, my God, why have you forsaken me?"). We are conscious of his promise that whenever two or more are gathered in his name, he is present in our midst. We strive to build a strong reality of that presence, seeing each present moment as an opportunity to love the neighbor present to us. When we wrote to Chiara Lubich, foundress and president of the Focolare Movement, to inform her of our work in this ministry, she responded by proposing a scripture passage as a "Word of Life" for our apostolate at the residential treatment center: "Love never ends" (1 Cor. 13:8). She elaborated, "It will remind you that above all treatment technics, love, real love that comes from God, gets through and helps build a harmonious person."

HOLISTIC APPROACH

My experience has reinforced the value of a holistic approach in this ministry. Pope John Paul II (in Miami, Florida, on September 10, 1987) stated that "the physical and emotional health of priests is an important factor in the overall human and priestly well-being and it is necessary to provide for these." There is overwhelming evidence that clergy and religious generally are not educated to value the importance of caring for and maintaining their physical health. Likewise, their formation may neglect to emphasize the importance of developing and maintaining mutually nourishing and life-giving emotionally intimate relationships with men and women. Intellectual and other work activity is highly revered, often causing imbalanced lives and leading to inappropriate behaviors that trouble the individual and are troublesome to the faith community.

One's spiritual nature is often confused with issues of religion and organizational factors. The minister—although his or her discipline may not be spiritual direction—needs to be sensitive to, and

Clergy and religious generally are not educated to value the importance of caring for and maintaining their physical health

capable of, engaging his or her client in addressing the spiritual issues basic in life. The use of collateral colleagues who have special expertise in spiritual direction is part of effective practice.

IMPACT OF MINISTRY

What does it do to a person to minister to ministers? I can only share my own observations and feelings. One priest asked, "Aren't you scandalized at getting to know us as we are?" Another said, "I can't get over the fact that I experience you still love us, even when you know all our human weaknesses."

My experience has been predominantly an opportunity for spiritual growth. The reality of human brokenness in all persons, regardless of their vocation or ministry in the faith community, is humbling and is a living demonstration of our connectedness through our humanness. The concept of "wounded healer," as developed by Henri Nouwen and others, is relevant. The perspective of faith, which lets us see in each the presence of Jesus himself, regardless of how disfigured or disguised, makes the therapeutic encounter a spiritual one. Experience demonstrates that it is the reality of Love, Jesus, which calls forth change and new life in the person with whom one journeys as therapist. The ministry becomes that of being an instrument of cocreation of new life. It is an awesome reality. Little miracles occur, giving one an awareness of being on holy ground.

COLLABORATION NEEDED

The minister to ministers does not work alone, in a vacuum. Often the referring authority, bishop, or

religious provincial is engaged in some form of collaboration with the therapist or center team. This community dimension is very meaningful, not only to the client but also to the minister. In my experience with bishops, religious superiors, and other persons in authority I have functioned as a collaborative team member. We share in this ministry to clergy and religious, and our focus includes the community to which the individual may be returning for ministry. The goodness of fit between the individual client and his or her assignment is of mutual concern. The experience of having a bishop consult on one's opinion concerning a future assignment for a former client provides the therapist with a sense of being able to contribute an opinion concerning the well-being of the broader community—the body of the faithful—and of being an influence in the continuing care of a former client.

In summary, my experience of being a minister to ministers has been a reality that has deepened my faith in human nature and has provided me with lived experiences confirming that God is Love. It is a reality that plays a vital part in my own spiritual journey. I am grateful for the vocation to this ministry.



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Prostate Cancer Symptoms and Screening

In the last issue of *HUMAN DEVELOPMENT* it was stated that the most common type of malignant tumor found among American men, and the next biggest killer after lung cancer, is cancer of the prostate. This disease affects one-quarter to one-third of the male population 65 years old and beyond, but it is occasionally found in younger men in their 40s and 50s. An estimated 132,000 men in the United States will develop the disease in 1992, and 34,000 will die from it, according to the American Cancer Society.

In response to that information, a number of readers wrote to us requesting a list of the symptoms that suggest to patients that they may have the disease and enable physicians to diagnose it. We must begin our reply by emphasizing that men with localized prostatic carcinoma frequently are asymptomatic (i.e., experience no difficulties), and the diagnosis is only suspected after a routine rectal examination. When prostate symptoms develop, they include one or several of the following: (1) need to urinate frequently, especially at night, (2) difficulty starting urination or holding back urine, (3) inability to urinate, (4) weak or interrupted flow of urine, (5) painful or burning urination, (6) blood in urine, (7) painful ejaculation, (8) continual pain in the lower back, hips or upper thighs, and (9) stiffness in the lower back. These symptoms are associated with cancer of the prostate, but they may also be present when there is enlargement of the gland (benign prostatic hypertrophy, or BPH) without malignancy. Fatigue and weight loss can also be signs of cancer as well as other diseases.

Of men diagnosed with cancer while it is still localized in the prostate gland, 88 percent live at least another five years, and most end up dying of something other than prostatic cancer. Once the cancer has spread to other parts of the body (such as lymph nodes, bone, or lung), it is considered to be incurable. Still, "It's not a death sentence," says Norman Shapiro, a retired Arizona school teacher who learned he had an advanced case of prostatic cancer nine years ago. "I'm living proof of that," he attests. Shapiro's good fortune highlights the American Cancer Society's finding that the average five-year survival rate for prostate-cancer patients has increased to 74 percent, up from 50 percent thirty years ago.

As with most other forms of cancer, the key to curing prostate malignancy is early detection. *The Harvard Medical School Health Letter* reports that yearly rectal exams starting at age 45 are "currently the most effective screening procedure." Many physicians are increasingly using the prostate-specific antigen (PSA) blood test as a diagnostic tool. However, the main drawback to the test is that its results are not always accurate. About 25 percent of the results are false positive, showing high PSA levels in men without prostate cancer. This happens occasionally when men suffering from benign prostate problems produce this antigen (protein). Fifteen percent of the PSA tests can be false negative, showing normal PSA levels in men with cancer. Nevertheless, many doctors recommend that all men over age 50 receive this test every year.

The Conversion Process in Initial Religious Formation

Suzanne Zuercher, O.S.B.

The survival of religious communities is not an academic issue in today's church; it is a very concrete one. Probably no religious confront that issue more regularly than do formation personnel, entrusted as they are with incorporating new members. The health of future religious life, as of all human life, depends on openness to growth and change. This flowing with the process of living we call adult human development or conversion or transformation. It implies a clear and honest look at reality, which in itself modifies a person and leads to constantly changing response. Such receptivity to life as it presents itself in one's interior and external circumstances is called a contemplative attitude. Religious need to emphasize this attitude if their way of life is to continue. Formators, therefore, need to focus on facilitating contemplative growth in those who come to community.

Not only do formators need to look closely at what constitutes this contemplative approach to living, an approach that plunges a person into the spiritual journey; they also need to consider that today's candidates for religious community are less uniform in age and experience than they once were. The many backgrounds—and especially the various ages—of today's applicants make the formators' task more nuanced than it was in the earlier decades of this century. So, too, do the climates of society and church. Today's applicants are at various stages of development, and therefore also at

various levels of ability to be contemplative about their personal experiences. Conversion is what religious life is about; those who enter the life today need to be met where they are in this human process, whether at its beginnings or well along in its later phase. Consequently, knowledge of the stages of development is even more important for formators now than it was in the past.

VIEWS OF CONVERSION

The view of adult life as a series of developmental tasks is nothing new. Yet as recently as a generation ago, people were considered to have mastered life's challenges by their early twenties, after which they were assumed to coast along on a plateau for the remaining years of life until they fell off into the oblivion of senility.

Mirroring the change from a static to a developmental view of human life, contemporary spiritual writers have moved to describing the journey to God in terms of process. Actually, this view of Christian life is not a new one. Spiritual masters and mistresses of the past always spoke of growth in holiness in dynamic terms. Benedict symbolizes the continual call to conversion in a ladder of humility, which a person must climb. John of the Cross speaks of the journey to God as a succession of dark nights in the ascent of Mount Carmel. Ignatius of Loyola describes exercises of the spiri-

The more investment the candidate has in building the ego, the more difficult will be the formation process

tual life, to be lived with attention and affect. Teresa of Avila sees a person as moving interiorly from mansion to mansion.

These are only a few images that describe the process through which we come to God. This process is not neat. Its stages are not clean and clear; they overlap and move back and forth with all the complexity of human experience. A century ago the then-new science of psychology mirrored the loss of the earlier wisdom of the spiritual giants when it portrayed an adult experience as frozen and set. Developmental theories presented during the second half of this century reflect a return to the long-valued tradition of the mature Christian conversion process, a tradition forgotten over centuries and recently rediscovered.

While differing images capture the continuous changes of adult life in various ways, probably the most familiar one currently is that of journey. This journey may be outward, involving adventuresome risk, or it may be inward toward an interior home, or it may involve going forth in both directions, seeking to hold opposite realities at the same time.

Perhaps no one has contributed more significantly to this return to a dynamic approach to the person than has Carl Jung, the father of transpersonal psychology. Jung conceives of the developmental process as taking place in two rhythms, or tasks. While one task is not fully completed before the second is begun, there must be some resolution of the first before the second can be entered into. Such knowledge can assist religious community formulators to meet the candidate in his or her reality.

EARLY PHASE OF PROCESS

The first task of life is the creation of those persons we see ourselves to be. The initiating en-

ergy to begin this work comes from children's perception that as they are, they will not be accepted in the world of adults. All people learn early in childhood that they are not completely approved of by parents and other grownups. In spontaneous and instinctive response to situations, they incur adult displeasure at best, resistance and punishment at worst. Children gradually grow wary, distrusting adult approval and their own ability to be approved of as they are. They learn to modify their responses to fit the requirements of situations and people.

Before long, children learn what aspects of themselves are allowable. As this awareness grows, little by little they change their behaviors, acting in ways that they judge to be acceptable. They learn to hide what will contradict others' judgment of "good" and "bad" ways of speaking, acting, and even feeling. Children learn that keeping the "bad" parts of themselves in consciousness only causes stress and conflict. It is better, says some message from the inner god-creator, to get rid of what may cause trouble.

While people can banish disturbing realities from their awareness, they cannot eliminate them from their organism. More and more, children bury the "bad" parts of themselves, sending them out of consciousness and into the shadows of unawareness. Their inner god-creator only allows "good." Such a god cannot retain what has been judged intolerable. This god-creator is a judge, handing out declarations, demanding that children do only those things that allow them to survive in the world, conspiring against anything in themselves that will contradict that survival.

Using this pattern as life continues, people grow further and further from wholeness. In order to avoid inner conflict and ambivalence, which cause unrest and confusion, people exclude from awareness much of their genuine response to reality and exile it to the dark forgetfulness of the unconscious. There, genuine energy lives on, causing bodily strain and tension and sometimes physical sickness. People also project this energy outward so that they see the negative around, rather than inside, themselves. Nevertheless, this energy affects them in ways that are unknown because they are denied. These people lose a whole and open and reality-based relationship with themselves. Instead, they substitute illusions and delusions for an honest self-image.

They may become persons who are always kind and gentle, who are shocked at the anger and insensitivity of others, while those whom they accuse pick up their hostility and aggression. They may become people who are unobtrusive and ingratiating even though they consider themselves to have capabilities and knowledge that they would like to offer others. They may pride themselves on toughness and a powerful approach, judging others as weak and spineless while hiding their own

vulnerability from others as well as from themselves. They may assess themselves as competent, seeing those around them as inept and inadequate.

Whatever people need to say to themselves about being “good” and “all right” and capable of surviving life, they say it by refusing to look at what might contradict that positive assessment. Of course, they never quite succeed in painting such a picture of their own perfection. However, unless they do a fairly adequate job of selling themselves on who they are, they will fail in this first task of life. They will have weak egos; their characters will not be strong. They will not be defined clearly as persons with responses that they themselves and those around them can predict with any degree of certainty and confidence.

THE YOUNG ADULT

By the time individuals reach their early twenties, if they are developing the way people usually do, they have clearly defined personalities, built up over the years of childhood and adolescence. They are said to know who they are. Others also know them. Their self-images and the images they present to the world around them contain elements of their natural, instinctive endowments. However, in stressing what they judge to be positive in themselves, they exaggerate these instincts until they become compulsions, or what might be called positive addictions.

These same people turn away from, forget about, bury, or overlook whatever contradicts their positive sense of self. They are frightened of and repelled by these “image breakers.” This withdrawal response is termed negative addiction—an instinctive revulsion at a reality we cannot accept because it appears to threaten our existence.

The result is a personality and character founded on the genuine person but intertwined with lies and deceptions. We have all experienced this dynamic within ourselves. We all have a true self, a world breathed forth from the Divine in creation, which is the basis for the truth, authenticity, and integrity we experience when we encounter some young adults. By the time we reach our twenties, most of us also have a false self made of the illusion and delusion judged necessary by every developing person to survive in life, to get along with others.

One person sees herself as always strong and so denies her weakness. Another sees his response as unselfish and denies his needs. Another so values her assessments of persons and situations that she cannot admit that she is sometimes wrong. Still another is unerringly efficient and capable and can endure no personal imperfection of behavior or character. The examples are as endless and unique as the variations in human beings, but the dynamic is the same for all. Opposites are created. Whole-

ness is denied—that wholeness which centers people and allows into consciousness all of their reality.

As mentioned earlier, the world outside people bears the burden of whatever they cannot tolerate in themselves. While this often means that individuals view the environment and the people in it as hostile, it can also happen that a bright shadow rather than a dark one looms over their world. What people cannot bear of their capabilities they may also bury away, finding these capacities only outside themselves, in other people. They view others, not themselves, as strong, kind, perceptive, intelligent, and efficient. The result is an abdication of initiative and effort to be someone and, in addition, what we often call a poor self-image. Dependency follows. Since only others are good, bright, caring, and capable, all such persons can do is defer to these others. This too is deception, leading to a less obvious but no less real hostility toward others. On a superficial level others are judged deserving of power; on a deeper plane others are resented because of one's failing to claim personal worth, selling oneself short.

RESISTANCE TO JOURNEY

As in the past, many of those who come to religious life today are in their early twenties. This time of life usually sees the culmination of the dynamic described here, which I call the first task of life. In formation work it is important to relate to the candidate from an awareness of this stage.

An individual's resistance against changing his or her self-perception will be in direct proportion to the necessity of that self-perception for “survival.” Indeed, the stronger the character, the harder has been the work of the candidate to become god in his or her own life. The more investment the candidate has in building the ego, the more difficult will be the formation process, which is not only adult development but also the journey of conversion.

On the other hand, the energy that led the person to seek life and to survive in the world of adults is essential in approaching the second task of life. Without strong character traits, without clear resistances that testify to strength of personality (leading to conflict though they must), conversion is impossible. Out of that urge toward life in the ego-building rhythm of early years, conversion will take place.

Scripture urges us to choose life. All adults need to learn to discern what the reality of life is, how it comes from that spirit which impels, even when it results in illusion and delusion of a false self. People with poor self-images who defer to others rather than risk failure and imperfection will not be able to enter into the spiritual depths and heights of conversion. Such people are unable to

live the essence of religious life, despite an assumed image of adaptability, cooperation, humility, and obedience.

This apparent lack of resistance indicates an underdeveloped character, a personality that has not matured to the sometimes obnoxious, blind, officious, arrogant, belligerent one that will challenge the abilities of the formator. It is important to remember that this external compliance covers a deeply hidden and denied resistance, more subtle than that resulting from a personality and character developed in the "normally abnormal" way of image and shadow creation.

We are all fallen human beings. All of us at an early age judged self to be unloved and moved quickly to the profound denial of goodness by judging ourselves unlovable. But that original sin, that refusal to accept our own life, is only the first chapter in the human story. It is the source of an evil that makes people reject life, judge against value and worth, and defend against other people and God. It leads, if individuals are committed to life beyond that twisted view of themselves, to the creation of a twisted, distorted personality which (wonder of wonders) learns how to make it after all.

If, on the other hand, individuals lie down and submit to that original judgment and sin against self, letting others take over their responsibilities, there is safety; there are no more mistakes. Rather than become anyone, these persons abdicate efforts to live. A deep and burning resentment toward those one has empowered as personal gods testifies to this second death within the death-that-is-life of original sin. That first judgment, to create self, is a happy fault, a necessary sin, as the liturgy tells us. The decision to lie down and die is a refusal to accept personal responsibility; it is the sin against the Spirit, against the dynamic of life itself.

CRITERIA FOR ACCEPTANCE

Discernment of accepting a candidate to religious life in his or her twenties must include an assessment of that person: Is he or she one who fights life or one who has abandoned life? The answer lies in whether the assessor can perceive clear delineations of personality as distinct from apparent passivity and compliance, whether there is a clear parameter of character or an experience of no one dwelling within.

This is not to say that everyone who is belligerent and defensive will make a good candidate for religious life. There is the question of rightness and fittingness for the life, which we often speak of as the call or vocation from God. Besides, some people accentuate a giftedness-become-compulsion, which includes adaptability and which is part of the normal process of character building. These persons appear to conform, but their conformity is

willful and created (i.e., part of ego development) rather than passive and formless.

Perhaps the discernment here involves the formator's reading of the quality of energy experienced from the candidate. Does that person see adaptability as a resource to be used and developed, or has he or she lain down and died in order to escape the challenge and trouble of living? Experience will provide every formator the information necessary to make that assessment.

LATER PHASE OF PROCESS

Now let us consider the second task of human development. Though the first and second tasks of life intertwine, though there is a period in life when persons move back and forth between these phases in intense and painful upheaval, there does exist an experiential knowledge that distinguishes one from the other.

The task that Jung calls individuation, and that many spiritual writers call the conversion process, consists in a movement from the taking-hold energy of self-creation to a more allowing stance, a flowing with life as it manifests itself from moment to moment. This abandonment to reality is a felt sense in the lower part of the torso, sometimes called the center of our organism. It differs from the ache or strain felt in the head or shoulders or chest. These latter body experiences are symbolic kineshetic statements about the earlier time in a person's life when one makes one's self to be how one wants to be by pulling away from full reality to willful self-creation.

In terms of conversion, people often call this experience a letting go or surrendering to God or to Divine Will or to Providence. Ultimately, it consists of giving in to all of the reality of who they are rather than closing off that part of reality that does not conform to self-image. To say it another way, it is the elimination of the struggle between opposites, a giving up of the dichotomizing of life. Dichotomizing is the way one achieves self-creation. One identifies "good" and "bad" and decides which to embrace. One puts some things away and retains others, refusing to admit the whole of reality. On the other hand, we can call the second task of life growth in contemplation, because contemplation is a straight look at all of reality.

CHANGING VIEWS OF DIVINITY

The second task of life is a reversal of the first. From assuming the role of God in their lives, maturing persons relax into the embrace of the One who creates life. This change of rhythm occurs for most people in their early thirties. After creating a personality based on self-assessment and self-judgment, persons in life's second phase begin

to move to an attitude of self-forgiveness and self-acceptance until, at the time of wisdom, even self-consciousness falls away, and simple contemplation makes all things whole and simple. All that exists is experienced as holy. In this second phase of life, such a perception of reality grows from a mere glimpse to a habitual vision, which is to say that it becomes more and more a virtue.

One's outlook on life in all of its aspects says a great deal about the way one views God. The experience of inner and outer worlds, of self and others, mirrors one's experience of the Divine in human living. It follows, then, that people in the first task of life have a God of judgment, of reward and punishment. This God, one of vengeance and vindication, does not tolerate any image of imperfection in creatures, especially humans—or so people believe at that time of life when they are making boundaries between what is “good” and “bad” in themselves.

When one enters upon the second rhythm of life, circumstances and other people and one's interior responses force one to allow back from the captivity of forgetfulness what one had earlier tried to deny. Increasingly, though people fight such awareness as hard as they can, they must make some sort of peace with a reality they no longer can bury. Otherwise conversion is arrested; people solidify their denial and become more entrenched in slavery to the fear of dying. This enslavement manifests itself in a safe, secure, unruffled, and false lack of disturbance. Such so-called equilibrium and serenity, bought at the price of tension caused by the stress and strain of holding everything as it is, is condemned by spiritual writers as quietism.

RESISTANCE TO CONVERSION

Formators need to keep in mind candidates' physical response to resisting conversion. Initial formation is for many a time of frequent bouts of illness. This is to be expected, considering that the novitiate is intended to deepen a candidate's awareness of self and of relationships with community members and with God. All normal people fight against the loss of illusion and delusion, even when it brings truth; all normal people are in stress at times of transition.

However, when the candidate is repeatedly incapacitated by sickness, the formator needs to ask whether it is time for that individual to enter on the spiritual journey at the level called for in formation. The human organism is self-protective. When life and growth move too fast, the human body will refuse to go along those paths it needs to avoid. The question of readiness for this phase of development and conversion needs to be explored with the candidate. Prolonged and debilitating illness needs to be addressed; it may well say that religious life is

asking more than this candidate can give, at least at the present time.

Entry into the second task of life is generally a terrifying and agonizing experience. It feels like death, and it is just that for the illusions and delusions we so earnestly and carefully manufactured to cover what had to be denied at an earlier time. This is a necessary dying, however. Without this death, the wholeness and unity of the self can never be experienced. Neither can a person have an appreciation of a God who is, beyond rewarder and punisher, a God of mercy.

Anguish is a frequent, if not constant, companion during the initial years of movement into life's second phase. Early in the movement from the first task to the second, most people find themselves unable to embrace what they can no longer deny. They see more and more of what they had buried out of consciousness, and yet still cannot accept what they are forced to admit. Feelings of anger, sadness, fear, hate, doubt, and despair rise up for acknowledgment. Selfish behaviors, prejudiced opinions, unwanted thoughts repulse them. After all, much of life thus far has been spent banishing such things from awareness.

CONTEMPLATIVE RECONCILIATION

Over time, most people come to own whatever it is that they once felt they could not accept in themselves and others. Gradually, that grudging acknowledgment evolves into a more neutral tolerance. As the second phase of life continues, once-banished areas are gradually embraced. Such self-acceptance is mirrored in allowing other people to be themselves too. Everyone is weak as well as strong, sad as well as happy, angry as well as kind.

God is viewed differently now. God is recognized as having always been aware of all of our reality and has held us in existence and accepted us. At this time of life people find a new sense of sin. Rather than experience guilt because of bad things they have done or thought or felt, they are now aware that beneath such negative assessments is a more basic judgment—a refusal to value themselves—that is the profound evil at the root of the others. They begin to realize that the father of lies has been at work deep within, driving out the God of love and mercy; they see that they have spent much time and effort in league with deception.

The world turns upside down for those in the second phase of life. At first all they know is the dizziness and sickness brought on by this violent upheaval. Little by little they begin to follow life's flow rather than effortfully attempting to build their own characters. They gradually grow in wisdom, learning to refrain from self-judgment and to judge others less. They relax and demand less perfection from themselves, even coming to see that perfection lies in their imperfect humanity, in

limited creation, which finds its fullness in grateful celebration of a loving God. Boundaries dissolve more and more. Action and contemplation become two aspects of one reality, and the spiritual life becomes all of life.

WHEN CANDIDATES ARE OLDER

Increasingly, religious communities are accepting candidates who are experiencing this second rhythm of life. In the early phases of this stage, these candidates spend much time in a state of upheaval, losing the mind they once had for a new one, the feelings they knew for experiences that are unfamiliar, the predictable behaviors for surprises.

Later on in conversion they become more comfortable with the manifestations of this second rhythm; though still evolving, their new approach to the spiritual life and matters of conscience is more consistent. The implications of accepting older candidates to religious life cannot be discussed at length here, because how far along a person is in the second phase of life makes a great deal of difference in the responses of both formator and candidate.

Resistances to one's own and other people's truths remain throughout life for all people. However, those resistances, highlighted more and more clearly for the candidate to religious life, need to be discussed in view of the conversion (or developmental) process. The candidate grows in awareness of the fear caused by the loss of self-image and the emergence of buried thoughts, feelings, and motivations.

It then becomes possible and timely to encourage the candidate to get acquainted with, to befriend, these resistances. The very responses that now bind the candidate enabled him or her to survive in the early years of life. Perhaps the candidate's resistances need reeducation in the second phase of life. They have a life-directed, though misdirected, role to perform in human development.

Discussions with a candidate can be fruitful during this period. Anything that relieves anguish will probably be welcomed by this person, whose life is falling down around him or her. It is comforting to know that someone in the role of formator recognizes and understands this painful process. It is a relief to discover that the experience is not only normal but also necessary for growth in the spiritual life.

Such acceptance and reassurance does not remove the anguish; rather, it encourages the candidate to face it rather than run away. The experience is not cause for dismissal, as the candidate may initially fear; rather, it is an indication of the conversion that lies at the core of religious life and human experience.

My assumption, of course, is that the formator has already been through this experience in mak-

ing his or her own journey. Unless the mature candidate comes upon a formator journeying the path of conversion, he or she will be unaccompanied at a time when companionship can be especially fruitful.

READINESS FOR VOWS

The question of whether a candidate should be allowed to make profession at the initial stages of entry into the second task of life is a valid one. A clear and informed discernment is a prerequisite for decision making. The degree to which the candidate knows who he or she is at this time of upheaval is one criterion for assessment of readiness for profession. Another would be a sense of rightness and fittingness for the way of life despite the personal turmoil, and the accompanying realization on the part of the formation member that this process would be taking place wherever he or she might be. That is, the anguish may not be directly related to the circumstance of formation and the people involved in it. Awareness of that reality can provide a perspective that clarifies vocational decision.

Discernment of readiness for profession of vows takes on more subtleties as older candidates enter. Well addressed, this issue should result in better-informed and more conscious decision making before profession and more committed membership afterward.

FORMATOR'S ROLE IN CONVERSION

The role of the formator in a religious community is primarily one of companionship. The formator has gone before the candidate into the community and is willing to share his or her experiences of living with this group of religious and finding life with them. The formator does not assume that there is only one way to be a member. Rather, he or she offers the candidate opportunities to look in upon the struggles of one person's living of religious life. Such an attitude places the formator alongside the candidate as a fellow traveler rather than ahead of the candidate, inspiring and leading.

The candidate, novice, or temporarily professed member—especially in this day of older entrants—needs to observe concretely the formator's struggle along the way. Today's formator is called to be more open and honest, more humble, than ever before. Many of today's candidates are not late teenagers; they are formed adults or older persons in the throes of anguish and despair, yearning for new birth. They benefit by observing that others are allowing religious life to shape and form them.

Young adult candidates in the final phases of ego development need to meet with success in what they do and to feel a measure of contentment with

themselves. They need to have their own ways of finding God in prayer supported and valued, maybe even named for them if these methods cannot be recognized easily in spiritual books or in the tradition of the masters and mistresses of the past. To this end, candidates need adequate professional preparation for their ministries, experiences of success, and time for leisure, which fosters a contemplative attitude. The formator's task is to watch for signs of awakening in the individual, of loss of the illusions and delusions once so firmly in place. When these signs are observed, calm acceptance and understanding of the resistances to more honesty can encourage rather than discourage conversion.

Older candidates already undertaking the second task of life know that the journey is a solitary one. An older sister or brother to walk alongside is all that a formation program can provide. And it is enough. As consultant, friend, collaborator, the formator relates as adult to adult with new members.

CONVERSION RELATED TO COMMUNITY

As a guide for younger candidates, and as a companion who shares the pain and redemptive process of living in the religious group for older candidates, the formator needs to watch with new members as their spirits meet God's Spirit in conversion. It is no easy task to take into account both a candidate's personal journey and his or her journey as it relates to the group, but it is essential to do so.

It is vital to communicate to the candidate that his or her individual flowering is what makes the community as a whole fulfill its destiny. It is also vital to address the struggle of conversion, which calls for a radical honesty, a willingness to risk and to love that leads to sacrifice and death for one's brothers and sisters in community as well as in the rest of the world.

What we keep hearing these days is that living at the level of life and death, the level of conversion and transformation, is what religious life is all about. Indeed, it is what any valid life is about. It assures us that it is possible to be truly alive in the setting of religious life, to be a human being in process. Contemplative living is essential if community is to take place within religious life and beyond it. Global responsibility and commitment are but manifestations of personal conversion that flows into reconciliation with others as well as with one's self.

SCRIPT FOR FORMATORS

It is the formator's responsibility to encourage and support life's first task in its final stages of

building up strength of character and a sense of self-worth. It is also the formator's work to encourage and support the disintegration that inevitably must follow that phase. Most of all, it is the formator's responsibility to understand both the first and second rhythms of development and to heed manifestations of them in today's candidates. Ultimately, the ministry of formation requires the director to be honest, to be contemplative, and thereby to encourage and prepare for the profound commitment to self and others essential to religious life in the future.

Preparation for formation ministry, therefore, needs to include knowledge of the stages of human development, with their physical, affective, and perceptual aspects. Attention to holistic spirituality is important as well, so that the writings of spiritual masters and mistresses concerning the journey of conversion can be recognized in the developmental experiences of today's multiaged candidates. At the very least, broad reading is essential to the articulation of what can be termed psychospirituality.

Time and energy for personal contemplation will ensure that formators can attend to their own lives and can therefore accompany formation members in theirs. While a personal contemplative life implies quiet and space, it calls no less for intimate relationship and involved interaction. Only rubbing against and being vulnerable to other human beings will shape and form any of us.

Finally, the formator must listen to who the candidate is and where the candidate resists, anguishes, lets go. It is not so important to place the candidate somewhere in the schema of human development, of the conversion process described here. To do so could easily make an object of the candidate. The formator's respect for his or her own journey, with its pains and joys, its failures and progresses, will assure the formator's respect for the candidate's journey. Formation ministry is human being meeting human being. When this encounter takes place the conversion process is facilitated and deepened, and religious life is enriched.



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Mentoring: A Costly Form of Love

Reverend James M. McNamara

Traditionally, in childhood and adolescence, young people often look to a coach, a teacher, a scout leader, a neighbor, or a relative to give them some sense of direction or acceptance. In our society today, I find that more and more people are entering their twenties with a feeling that something is missing or with a yearning to fill a gap in their upbringing. They are often looking for someone who can be a parental figure or a role model as a guide to either their sexual identity or their career choice. Such a mentoring role presents particular challenges and requires maturity and self-possession on the part of the mentor.

At a recent national convention, I attended a workshop on mentoring. The mentoring relationship was described as a relationship of friendship with someone who is a little older or more experienced in some area of life and who acts as a guide in career choices, life transitions, or vocational discernment.

A RELATIONSHIP OF FRIENDSHIP?

This definition immediately raised questions within me. Is mentoring a relationship of friendship? Is the analogy of friendship a good one for the role of a mentor, or is it misleading? Does friendship imply certain characteristics of relationship that are not necessarily true of mentoring and that can get in the way of the effectiveness of mentoring in a person's growth?

These questions remained with me as the speaker gave his presentation on mentoring, and they remained unresolved throughout the workshop. When I questioned whether mentoring was a relationship of friendship, the speaker said that there are many forms of friendship and then went on to give an example that, in my opinion, supported my concern. He spoke of having a spiritual director who became his friend and who would often take most of the spiritual direction time to talk about himself. Their solution to this problem was to meet for lunch once a month so that the direction sessions would not be dominated by the director's agenda. I think the example illustrates some of the problems I see, but the solution misses the basic issues that need to be addressed.

A RELATIONSHIP OF TRUST

I do not think mentoring is a relationship of friendship; I think mentoring is a relationship of trust. My convictions about this grow out of a decade of mentoring as a spiritual director and as a member of a formation faculty in a seminary context. Some distinctions are important if the challenges of mentoring and the richness of friendship are not to be watered down or lost.

It is true that there are many forms of friendship. We use the term to describe a variety of relationships in our lives. But when we speak about friend-

ship in its truest sense, we are speaking about a very precious and privileged relationship, a relationship that is characterized by reciprocity, spontaneity, and equality. We may be fortunate enough to have a few close personal friends. We may also have a variety of people we call friends, but our relationships with them are not as deep and personal as those between close friends. True friendships are often a mystery to us in their origin and a gift to us in their expression. They usually occur spontaneously, without our planning them.

We discover friendship with another as a result of what has already taken place. Friendship implies a give-and-take, a mutuality in sharing experiences, ideas, and personal matters. In friendship we meet as persons and only secondarily as professionals or role models. And in meeting as persons we experience an equality in the commonality that binds us together.

Mentoring is not a relationship of friendship, because mentoring is not a relationship of reciprocity, spontaneity, and equality. Mentoring does not imply mutual give-and-take between two persons. Rather, mentoring implies an unequal sharing; a mentor is a person who by virtue of age or experience offers something of value to another. Mentoring does not imply spontaneity in the same way that friendship does. The spontaneity in mentoring begins with some formal relationship (spiritual director, teacher, coach, sponsor) and goes beyond that as the two people begin to relate to each other. Thus, while it contains an element of spontaneity, mentoring is of a more focused quality than friendship. And mentoring is not a relationship of equality; the differences in age and experience imply inequality.

Mentoring is a relationship of trust; as such, it is a sacred and precious relationship. This trust involves seeing something in someone else that one would like to develop in oneself (i.e., seeing the mentor as a role model) or seeking out someone because of his or her expertise or wisdom (i.e., seeing the mentor as a teacher or spiritual director).

A FORM OF LOVE

As a relationship of trust, mentoring is a form of love. The relationship is often one of great affection and care. It is a personal relationship involving a special bond between two people. But that bond is built on trust, not on friendship.

I think many young people struggle with trust in relationships, and they often have very good reason to do so. Wanting to be friends with a mentor can be a way of avoiding the issue of trust ("If we become friends, then I can trust you"). But isn't one of the challenges of mentoring the challenge to trust another because of his or her credibility or care or wisdom or expertise? In trusting a mentor a person may be learning to trust for the first time or

may be facing the hurt and pain that gave birth to distrust in the past. It is precisely the relationship of trust that enables a person to take the next step—to see oneself in a new way or to resolve one's conflict-ridden relationship with a parent or a friend. This may involve transference; that is, one may bring unresolved issues from prior relationships and work them out (or attempt to) in the relationship with the mentor. Trust is very important in such a process.

It is precisely this relationship of trust that places a unique responsibility upon the mentor—a responsibility to be honest and straightforward, a responsibility to be faithful to the relationship as stated and thus not to be manipulative in any way. If the mentor brings unresolved issues from other relationships into the mentoring relationship (countertransference) this may very well harm the relationship and break down the trust. Realistically speaking, there will be some countertransference. It is important that the mentor be aware of it and deal with it directly in his or her life. Some countertransference will be helpful, as I will try to show in discussing generativity. It is the mentor's role to make himself or herself available as a role model, a guide, a means of passage to another step in the directee's journey to wholeness.

A TRANSITIONAL RELATIONSHIP

Most writers speak of mentoring as a transitional relationship. In a very real and appropriate sense we use mentors, and we need to grow beyond them. The mentoring relationship lasts for a time but passes as one goes on to another stage of life or establishes oneself in one's own right, independent of the mentor. Some mentoring relationships end on a sad or bitter note when the relationship changes and the directee or student needs to move on. Some mentoring relationships become true and lasting friendships, but in such cases the mentoring aspect of the relationship diminishes or disappears. Some mentoring relationships remain special because one fondly and appreciatively remembers the unique role the mentor once played in his or her life, even though contact with the mentor is rare or has ended.

I think it is important for the mentor to see the mentoring relationship as one of trust, not friendship. A mentor is entrusted with the growth of another human being. A mentor is challenged to give without seeking anything in return. This is not to say that the mentor does not receive in the relationship. The relationship is one of affection and care. However, the relationship is not defined by the needs of the mentor but by the growth of the other person. I will speak later about the dynamic of generativity involved here.

If I am simply sharing some knowledge or some technical skill, then this kind of giving is not so

costly. But if I am sharing myself, my way of life, my values, my beliefs, my very person, then this kind of giving is costly indeed. For unlike a friend, a mentor is asked to give of self without the reciprocity and mutuality that are characteristic of friendship. The mentor is asked to give of himself or herself because the other person needs the mentor for a particular reason and only for a time.

It can be very hard to let go of a relationship of affection and care. That is why mentoring is a focused form of all love. All love involves letting go. All love involves detachment—not simply celibate love but also married love and friendship love. But mentoring involves loving specifically for what mentors have to give and for a specific period of time. Mentors are not in the relationship for what they can receive but for what they can give. That puts mentors on the cutting edge of love.

If mentors do not have their own close personal friendships of reciprocity, spontaneity, and mutuality, they will seek to have their personal needs met in their mentoring relationships and, in the process, may abuse these relationships of trust. This may occur dramatically, as in some of the sad cases of sexual abuse we see today, or it may occur less dramatically but still harmfully when mentors end up depriving the young of what they are seeking. Friendship can get in the way of mentoring. If a person is afraid to be honest with a mentor for fear of hurting or disappointing him or her, then the effectiveness of the mentoring relationship is lost. Correspondingly, the mentor must be free to initiate in the relationship (by way of challenge, caution, encouragement, or advice), even though this may strain the relationship. If the mentor is seeking to have some personal needs met (e.g., to be liked, loved, or accepted), then he or she will not assume this responsibility. Since these needs can exist on the conscious or unconscious level, it is critically important that mentors have a trusted friend or advisor with whom they can share their hearts.

Mentors can use the young as a shield against loneliness. There may be a place for this in friendship, but not in mentoring. The mentoring relationship is not meant to meet the personal needs of the mentor; it is meant to serve the growth of the

person who entrusts himself or herself to this relationship.

AN OPPORTUNITY FOR GENERATIVITY

Basically and positively, mentoring is an opportunity for generativity on the part of the mentor. This can be a great source of joy and meaning in the long middle of life, when many people experience the desire to pass on their values and experience to the next generation. I am suggesting that such generativity is lived out not in a relationship of friendship but in a relationship of trust. Mentoring is not easy; it is a costly form of love. It is an art involving the delicate balance of the Gigi complex: "Am I standing up too close or back too far?" If I'm standing up too close, I may not be objective enough to be helpful. If I'm standing back too far, I may not be real enough to be effective. If I'm standing up too close, I may be smothering the other person or betraying trust by simply trying to get my own needs met. If I'm standing back too far, I may be trying to protect myself from getting hurt or not wanting to ever feel the pain of letting go again. The problem with mentoring is the same as the problem with all loving; it simply occurs more frequently in mentoring. It is not the problem of mentoring once but of mentoring over and over again, of letting people come and go, of loving deeply and letting go, of loving passionately and compassionately and yet maintaining a gentle grasp on life.

Yes, mentoring is a costly form of love. It forces us to face a challenging phrase in the gospels that we would rather not confront: "When you have done all you have been told to do, say: 'We are merely servants; we have done no more than our duty.'"



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A Psychospiritual Model of Conversion

Martin Pable, O.F.M. Cap., Ph.D.

Interest in the subject of religious conversion has grown in recent years. As people enter the process of the Rite of Christian Initiation of Adults (RCIA) or return to the practice of the faith after being inactive for a period of time, the question naturally arises: What are some of the factors, psychological and spiritual, that are at work in persons seeking membership or reconciliation in the Christian community?

Since the beginning of the century, there have been any number of studies of religious conversion, from William James's groundbreaking *Varieties of Religious Experience* to Walter Conn's monumental *Christian Conversion*. In this paper I do not intend to review these studies. Rather, I would like to offer a model of conversion that I have derived from my experiences in counseling, giving retreats, and listening to the conversion stories of people who have freely shared them with me. I find it fascinating as well as inspiring to listen to these accounts of how God has touched the lives of people at very deep levels of their being, leading and guiding them on their spiritual journey.

Conversion in general may be seen as any change in a person's thinking and behavior that is relatively enduring. By religious conversion I mean the process of commitment to whatever one regards as ultimate reality. For the purpose of this article I will assume that ultimate reality is God. In particular, I will be talking about the process

whereby one is converted to faith in Jesus Christ and to membership in the Catholic Christian community.

Another assumption I will be making is that conversion is a gradual process rather than a sudden one. Over the years there has been some debate about this, since many documented cases of conversion have a dramatic and sudden quality about them. William James allowed for both types of conversion, though he used the concept of "subconscious incubation" to explain sudden conversions. He hypothesized that long before the "conversion moment," mental movements and activities occur in the person's subconscious mind. Then, in the presence of a powerful stimulus (reading scripture, hearing a sermon, witnessing a sudden death), the religious images and emotions "break through," and the person experiences a full-blown conversion. Following more recent writers, I will assume that all religious conversions are the fruit of a gradual process—which may, however, be subjectively experienced as sudden and dramatic.

DIMENSIONS OF CONVERSION

Conversion, to be genuine, must touch all levels of the human personality. The first of these levels is the cognitive. St. Paul speaks of being "transformed by the renewal of your mind" (Rom. 12:2). People undergoing conversion are in search of

truth. They are looking for intellectually satisfying answers to what have been called "the great existential questions": Where did the universe come from? What is my place in it? What is the purpose of life? What is our final destiny?

It is undeniable that our contemporary culture has made it easy for people to ignore or repress the existential questions. The ceaseless pursuit of "the good life," the drive to achieve material symbols of success, and the easy availability of recreational drugs and sex all combine to steer people away from reflecting on religious-existential issues.

At the same time, once people begin to pay attention to these questions, it is very difficult to shelve them. People seek answers, and they know that religious belief systems claim to have answers (or at least disciplined ways to think about the questions). We Catholics may not sufficiently appreciate the fact that Christianity is quite a rational religion with a highly developed theology. It is not enough to say to the seeker, "Stop trying to figure things out in your head. Just let go and believe." This is especially true in our intellectual-scientific age. People have honest questions about religion, and they will not be satisfied with quasi-mystical answers or appeals to blind faith. History abounds with stories of people who have been drawn into the Catholic church because they found its doctrines intellectually cogent and appealing. That this cognitive appeal is still operative is evident in the book *The New Catholics*, which documents the conversion journeys of seventeen recent converts to Catholicism.

But cognitive persuasion is not sufficient for genuine religious conversion. People are never converted by rational explanations alone; they must also be touched at the level of the emotions. This is the affective dimension of conversion. Another way of putting it is that religion must answer the deep longings of the human heart. For instance, I want to know if religion will give me an enduring sense of self-acceptance and self-worth to counter my nagging doubts about whether I am really worthwhile. Will I find a source of security and strength to calm my anxiety and vulnerability? I am all too aware of my sins, failures, and shortcomings; will I experience the deep sense of forgiveness and peace that I long for? And to counteract my loneliness, will I feel the warmth of a caring community? Without this affective component, my religious conversion will lack staying power. At best it will resemble an endurance contest, a religion of intellectual conviction and moral obligation, but it will not give me the joyful, life-giving quality that ought to mark the child of God.

THE BEHAVIORAL DIMENSION

So far we have seen that religious conversion must involve both the mind and the emotions. But

there is a third key dimension of conversion: the behavioral. Without this element, conversion can appear almost grotesque. Most of us have encountered Bible-quoting, hand-clapping Christians who delight in calling Jesus their personal Savior but whose lives are marked by moral shallowness or contradiction. We think immediately of the televangelists who have been involved in sexual scandals; however, there are a host of other Christians for whom "renewal of the mind" has not translated into "reform of conduct." One readily thinks of the words of Jesus at the end of the Sermon on the Mount: "Not everyone who says to me 'Lord, Lord' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Matt. 7:21). It is no secret that the life-style changes required for religious conversion have often proved to be stumbling blocks for would-be converts. Think, for example, of the rich young man in the gospel who "went away sad" when he learned that following Jesus would involve renouncing his great possessions, or of St. Augustine praying "Make me chaste, Lord, but not yet!" Thoughtful people realize that conversion is not complete without behavioral changes in one's moral life: decreased self-centeredness and increased generosity, fidelity, and honesty.

THE PROCESS OF CONVERSION

Now that we have looked at the cognitive, affective, and behavioral dimensions of religious conversion, we are ready to examine the process whereby conversion takes place. The model I am proposing is only one attempt to order and make sense of the data I have observed in my own life and in the lives of others. I believe it has application not only to what might be called initial conversion but also to ongoing conversion and growth in the spiritual life. I will try to show that religious conversion is a process that moves through four stages: restlessness, new vision, resistance, and surrender.

Restlessness and Dissatisfaction. It is a truism that people do not change unless they want to. But what creates the want? Most of the time it is neither argument nor persuasion nor even threat of punishment—at least not when it is a matter of religious conversion. What I have consistently found is that people are ready for change only when they experience a sufficient degree of internal restlessness or dissatisfaction. It may take a variety of forms; it may be only vaguely perceived; but it creates a sense of discomfort that cannot be ignored. On the other hand, people who are satisfied and comfortable with the way they are will be unlikely candidates for conversion.

Let us view this phenomenon through the experience of a well-known "convert," St. Francis of Assisi. One of his biographers, Thomas of Celano,

tells us that early in his youth Francis went through a period of physical illness. One day, when he had recovered somewhat, he went outside to view the surrounding landscape. But, Celano says, "the beauty of the fields, the pleasantness of the vineyards, and whatever else was beautiful to look upon, could stir in him no delight. He wondered, therefore, at the change that had come over him." Here was Francis, whose sensitive soul was attuned to all the beauties of nature, totally unmoved by what he saw. This was different. Something was happening to him, something he couldn't yet understand.

It is such an experience of restlessness and dissatisfaction that will begin to move people on their conversion journey. Often it will be an experience of loss: one's job is terminated, a romance or a friendship turns sour, a project or program fails. One man, a Vietnam veteran, drifted around for several years after the war; he told me he realized he needed God the day he found himself flipping a coin to decide whether he should head for Michigan or for California. Dean Hoge, in his study entitled *Converts, Dropouts, Returnees*, found that 34 percent of converts said that a personal or family problem had been influential in their decision to become a Catholic. Most commonly it was the death of a loved one, a family or marital crisis, or personal illness. But the experience of dissatisfaction need not arise from something negative. Some, like Francis of Assisi, find it in the midst of success or enjoyment, when they find themselves asking, Is that all there is? Is this really what life is all about?

New Vision. What do people do with their feelings of restlessness and dissatisfaction? Some will deny, repress, or otherwise try to muffle them; others, not knowing what else to do, will simply endure them. For the conversion process to continue, some alternative possibility must open up. This is what I call "new vision." That is, the person comes to the awareness that there must be a better way.

Let's return to our example of St. Francis. He first tried to escape his boredom by joining a local military expedition. He was sure he would find excitement in the glories and exploits of knight-hood. On the way to the front, though, he got sick again. During the night he had his famous dream: Christ appeared to him and said, "Francis, who do you think can best reward you—the Master or the servant?" "The Master, of course," Francis answered. "Then," said the voice, "why do you forsake the Master for the servant?" "O Lord," Francis said, "what do you want me to do?" And the Lord replied, "Return to your own home, and there you will be told what to do." Francis returned to Assisi with a light heart. He still didn't know what to do, but he had glimpsed a new vision: it was better, more fulfilling, to serve Christ than to be in the service of worldly powers and ambitions.

The new vision can come to restless seekers from

Conversion begins with the feeling of dissatisfaction that leads one to start seeking whatever it is that seems to be missing in one's life

practically any source: reading the scriptures, hearing a homily, watching a movie, listening to a song, having a casual conversation with a friend. Somehow the person feels touched by God. It is what theologians call a graced moment. There is a clear realization that "I don't have to go on this way. There *is* something more."

The stories in *The New Catholics* are especially revealing of this second stage of the conversion process. James Thompson, after describing how his life was careening out of control, says he found his first glimpse of hope through reading the novels of Graham Greene. For the first time in his life, he says, he understood the meaning of the cross: "Jesus Christ had died for even the most forlorn of sinners." Jean Rossner found her new vision in the writing of C. S. Lewis. She had to ask herself, "Why did Lewis's Christian explanation of the world suddenly make my life seem like a coherent whole with a purpose?" For Dale Vree it was the example of dedicated Christian friends he encountered in East Berlin. For Peter Weiskel it was likewise the example of a Christian family who, he says, "fully embodied both duty and delight. I thought one had to choose for one or the other and be either a dutiful Christian or a happy, irresponsible pagan."

We see, then, that conversion begins with the feeling of dissatisfaction that leads one to start seeking, at least at some level, whatever it is that seems to be missing in one's life. It continues when one has an experience (or series of experiences) that opens up the possibility of finding what is missing. We are now ready to consider the third moment of religious conversion.

Struggle and Resistance. Now begins what is surely the most difficult time in the conversion

The act of surrender is the decision to place oneself into conscious relationship with God and to accept whatever consequences that might entail

process. People who have glimpsed a new vision of a better life seldom make a clean and instantaneous break with their habitual patterns of thinking and acting. Rather, they go through a more-or-less intense period of struggle and resistance. The reason is simple: change is generally painful for human beings.

When Francis returned to Assisi, he went through a very difficult period. He knew he wanted to become God-centered, but he wasn't ready to totally abandon his previous life-style. Thomas of Celano tells us that Francis spent a great deal of time praying in a cave outside the town, but this brought him more struggle than solace. "He bore the greatest sufferings in mind," Celano says. Francis didn't want to go back to his old ways, but he doubted that he was strong enough not to. Every time he emerged from the cave, his face showed the strain.

Conversion is never a matter of "cheap grace." Malcolm X, the black civil-rights activist, read the entire Bible while he was in prison. He was totally convinced of its truth, he said; yet it took him a whole week of intense inner struggle before he could kneel down and surrender his life to God. After reading C. S. Lewis, Jean Rossner concluded that Christianity made sense philosophically, but wondered, "How could I believe this central absurdity [the Incarnation]?" Moreover, she felt the moral demands were beyond her. In one of her dialogues with God she found herself saying, "This is what I am; this is how people know me. How can I suddenly stop, turn around, and start back up the hill?" Other people know that becoming a Christian or entering the church will incur disapproval

from family or friends. Still others are afraid they will have to renounce too much of their autonomy.

Here, then, is a crucial moment in the individual's conversion journey. It is at this point that some decide that the price is too high, and they settle back into their former patterns. Others, though, are ready to move on to the final stage of the process.

Surrender and Commitment. Perhaps the greatest mystery of divine grace is this: What moves some people to continue resisting conversion and others to commit themselves to it? We do not know. What we do know is that some individuals do say a wholehearted yes to what they believe God is asking of them. The third of the twelve steps of Alcoholics Anonymous expresses it most clearly: "We made a conscious decision to turn our life and our will over to God as we understood him."

To return again to the life of St. Francis: One day, as he was attending mass, he was struck by the reading of the gospel. Jesus sent the apostles out to proclaim the good news of God's reign and to do so in poverty and simplicity, in complete dependence on God's care and providence. When Francis heard this, his own purpose in life suddenly became clear. As Celano writes, "He cried out exultingly, 'This is what I want; this is what I seek; this is what I long to do with all my heart!'" Can there be any clearer image of surrender and commitment?

After a long struggle, what finally brought Peter Weiskel into the church was the fact that the Catholics he knew had an awareness of both their sinfulness and their giftedness—and the secret of their peacefulness about this was their faith in the Eucharist. As he put it, "As a lapsed believer in the suburban gospel of success, I was prone to presumption on some days and despair on many others. I knew that I needed to find a more sane and realistic way to live. I knew I needed the Eucharist and a church that was founded on it."

In any case, the act of surrender is the decision to place oneself into conscious relationship with God and to accept whatever consequences that might entail. If one has been an unbeliever, the decision will be to profess belief. If one has been a nonpracticing Christian, the decision will be to return to regular participation. If one has been involved in a sinful life-style, the commitment will be to repent and change. If one has been indifferent and halfhearted, it will be to become wholehearted.

SOME MINISTERIAL IMPLICATIONS

One of the truths that has come home forcefully to me in my reading, my counseling experiences, and my interviews is this: God continues to call people to conversion in a great variety of ways. When I began teaching two years ago at Sacred Heart School of Theology, I heard that there were quite a number of converts among the student

body. Because I wanted to do some research on conversion, I put up a note inviting anyone who wished to share their conversion story to come in for an interview. I ended up interviewing thirteen second-career seminarians. Some were converts to the Catholic faith, while others had left the church or had become inactive for a time. I was deeply touched by their stories of divine grace. Some had found their way through reading Catholic literature; others had been helped by the example of Catholic friends. Many reported profound religious experiences: being forgiven by God, finding a deep sense of peace, knowing that they were renewed and healed by God's unconditional love.

Some interesting facts about converts and returnees emerged from the Hoge study mentioned above. For one thing, most of them were young: two-thirds were between the ages of 21 and 40. This should be an encouragement to those who are developing an evangelizing ministry to this age group. Second, most returnees reported having received a good deal of religious instruction earlier in their lives. This apparently gave them something to "go back to" when they were ready for a personal religious search. This underlines the importance of early religious formation, but it also raises a disturbing question: What about those today who have received little or no instruction? What will they have to return to? Third, Hoge found that nearly all converts and returnees had been influenced by lay Catholics more than by priests or religious. Here is another validation, if one is needed, for the importance of lay Christian witness.

Another implication: If the experience of restlessness and dissatisfaction is the trigger for religious conversion, then pastoral and formational ministers need to look for signs of those experiences and help people to name them:

- "It seems as though all your possessions and all your experiences haven't really satisfied you. Could it be that you're really searching for God?"
- "I sense that you're on some kind of a spiritual quest, like you're searching for something that will give you a sense of purpose in living. Would you like to say more about that?"

Similarly, if one of the moments of conversion is to glimpse a new vision, a better possibility for living, then we Christians need to become a little more bold in offering that to people who are restless or dissatisfied. But the approach must always be invitational, never coercive. And it should have the quality of personal witness rather than rational argument. For instance, after listening carefully to someone who is pouring out his or her story of hurt or disappointment, we might say: "I've been through something like that myself. May I share with you how I experienced God helping me

through it?" Or, "You seem to be saying you really miss having a religion to believe in, but you don't want to go back to the religion of your childhood. I know what you mean, and I'm happy to say that in today's church I've found a faith that nourishes me as an adult." Obviously, one needs to discern carefully whether and when the person is ready to receive this kind of message. I like to think of this as "gentle evangelizing."

Another clear implication of this model of conversion is that we need to be patient with those who are in the struggle-and-resistance phase. We have to resist the temptation to either push them into commitment or abandon them. By standing with them in their struggle, helping them clarify the issues, and leaving them free in their decision, we will model what was said of Jesus: "A bruised reed he will not break, a smoldering wick he will not quench" (Matt. 12:20).

Finally, we will do well to recall something else that Hoge's research revealed: people become and remain converted only if they develop affective bonds with other committed believers. This is the reason why so many "altar-call" conversions do not endure; the individual too often is left without the support system needed to reinforce and maintain the conversion. On the other side of the coin, Hoge's finding highlights the important role of the RCIA and similar forms of small Christian communities.

Religious conversion—the call of God and the free response of the person—will always remain in the realm of mystery. What I have tried to show is that conversion can be understood in terms of categories of human experience with which we are all familiar. We must draw on our pastoral imagination and ingenuity to create the optimal conditions under which this mysterious, divine-human encounter may take place.

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A Crisis for Midlife Priests

Loughlan Sofield, S.T., M.A.

During the last three years I have had the opportunity to interview a number of priests who chose to leave the active priesthood. These priests fell into two general categories: those ordained less than seven years and those around the age of 50. This article will focus on the second group—priests around the age of 50 who have recently left the active priesthood. It will describe the phenomenon as it has been reported in interviews with these men, explore the reasons for its occurrence, and offer some recommendations on how to prevent it from becoming more prevalent.

The observations are limited to priests, simply because the interviews have been limited to priests. Religious brothers or sisters, as they read this article, might find that these observations reflect their own experiences.

SENSE OF LONELINESS

Each of the "fifties" priests interviewed, in discussing his decision to leave the active priesthood, related almost the exact same story. The pattern that emerged was of a committed man who gave himself compulsively, and sometimes unselfishly and untiringly, to his work, his ministry. For a number of years that was sufficient to sustain him, energize him, and provide him with a sense of meaning. However, as he neared the age of half a century, he discovered a change taking place

within himself. At first, it was experienced as a vague feeling of ennui or disenchantment. Gradually, he became aware that there seemed to be something missing in his life; there was a growing sense of loneliness and emptiness. His ministry no longer provided him with adequate satisfaction or meaning; it was not enough. He wanted and needed something more. The men we interviewed were able to articulate the missing ingredient they needed: meaningful relationships. In almost every case they described turning to their priest friends or community for some response to this need. Their perception was that their priest friends and their confreres were either unwilling or unable to respond to what they were asking for (what is not clear is how direct these men may have been in asking for a response). Many of the priests who ultimately left the active ministry discovered a woman who was concerned about them as a person and at that point reluctantly came to a decision to leave the priesthood. While I have met other priests who have developed mature, healthy relationships with women at this point in their lives and have chosen to remain in the priesthood, my focus is on those who left.

EXPERIENCE IS NORMAL

When I have discussed this dynamic of upheaval and confusion among priests about 50 years of age,

the most frequently asked question is whether this experience is particular to priests or whether it is a general phenomenon among men of this age. Research on the topic indicates that what is described is a normal phenomenon in the lives of many men. Certainly, the phenomenon closely corresponds to what Daniel Levinson reports in *The Seasons of a Man's Life*. Levinson describes a midlife transition, characterized by a period of reevaluation, in which a man takes time to reflect on his life, determine where he is going, and discern what he will do with the rest of his life. This is what I believe is happening to these priests. They are confronted with the person they have become, and if they are reflective people, they are forced to determine who it is they want to be in the life that remains for them.

Given the fact that a period of unrest and need for greater intimacy is normal in the lives of many men as they approach their fiftieth year, the question is, Are priests more vulnerable than other men, particularly at this time in our history as a church? On the basis of a number of realities, I propose that priests are indeed more vulnerable, and for several reasons.

This phenomenon among priests was described in an interview with Dr. James Gill, S.J., in *Medical Insight* over twenty years ago. Gill, a psychiatrist, described many of the priests he was counseling as "sad and lonely, disillusioned and resentful." He described them as compulsive, perfectionistic, task-oriented men with a great need for recognition, approval, and love. Often, when such a man did not receive the desired response to these needs, "some sensitive woman accurately perceive[d] his deep need for someone to love him—not for his performance or accomplishments but just for his own sake." Gill reported that many of these men left the priesthood to marry these compassionate, responsive, sensitive women.

VULNERABLE TO STRESS

Gill's observations were verified much later by research and reported in a talk given by Father William Bausch. Data were collected over twenty years on men who took the 16 Personality Factor (16 PF) questionnaire, a personality inventory. The study included over 1,700 priests. Priests were discovered to be different from the average American male in one category: they were more "tender-minded." That is, they were kind, gentle, compassionate people who also had a strong need to be needed and appreciated for their efforts and who especially wanted and needed gratitude, affirmation, and attention. Another interesting finding is that tender-minded individuals are considered more vulnerable to stress, especially in an all-male environment.

Priests have the same needs as all human beings.

The aforementioned observations and research suggest that priests may feel some needs to an even greater degree than other men. Among the needs of every individual are the psychosocial needs to belong and to be loved. Once, in working intensively with a group of priests for two weeks, I asked what they needed as men who were also priests. The response from one of the participants was immediate: "To be understood, to be accepted, and to be loved." In the ensuing discussion this was affirmed by many of the other members of the group. A human being has very few real needs. However, if these needs are not met, a person usually becomes sick or dies, whether emotionally, spiritually, or physically. This is the very nature of needs: having needs met is essential to well-being and wholeness. In reaching out to their brother priests, the men we interviewed were attempting to meet their basic needs for understanding and acceptance. However, according to their reports, they did not receive the same compassionate, sensitive response they received from women.

As should be evident from the observations of Gill and the years of research through the 16 PF questionnaire, priests have a very specific profile as compassionate, giving individuals with a perhaps inordinate need to be valued, affirmed, and loved. Why is this need so prominent in the lives of many priests?

SIGN OF DEVELOPMENT

The development of a greater need for relationships and intimacy in priests is, in all probability, a sign of growth, development, and health. It can be viewed as an indication that men who were previously functioning at a level of psychosexual development identified as the stage of identity—an identity often gained through role, function, or performance—have now reached a level at which they experience a greater need for intimacy.

The National Conference of Catholic Bishops in 1972 received a study of the priests in the United States. Among the study's conclusions was the startling one that less than 8 percent of the priests were considered developed; the remaining 92 percent fell into the categories of developing, underdeveloped, and maldeveloped. In contrast, a recent report from the Center for Human Development, reporting on the results of twenty years of testing of priests, stated that 33 percent of the priests scored within the self-actualizing range in the area of what is described as intimate contact. This is an indication of their ability to develop and maintain warm and tender relationships. In addition, the research indicated that clergy utilize their talents and capabilities more fully than average persons and that 41 percent had above-average self-esteem. This is in keeping with research conducted by

Catholic University sociologist Dean Hoge, which indicated that seminarians in 1984 scored better than seminarians of the past on psychological scales. Although various tests were used in these studies, they all indicate that there has been a psychosexual maturation among priests in the last couple of decades.

With this apparent growth comes a corresponding awareness of one's needs. Perhaps because of this psychosexual growth, priests approaching 50 are experiencing a greater need for intimacy. This is borne out by the Center for Human Development report, which discovered a high degree of loneliness among the priests studied, indicating a greater need for relationships and intimacy.

IDEALISM BRINGS FRUSTRATION

Priests tend to be idealistic, and they carry within themselves varied and complex expectations. I have heard many priests identify unrealistic expectations of themselves as one of the primary sources of stress in their lives. Priests frequently become disappointed and frustrated when they do not live up to the often unrealistic expectations they have of themselves. The 1988 document "Reflections on the Morale of Priests," published by the Priestly Life and Ministry Committee of the National Conference of Catholic Bishops, certainly reinforced this conclusion. The issue of role expectations was listed as the first source of stress in that report. The report also indicated that when the stress is seen to be overwhelming, priests elect to drop out quietly. This is especially true for those between the ages of 45 and 60.

In addition to priests' internal expectations, we must also consider the multiple and at times conflicting expectations that an evolving post-Vatican II church (i.e., both the institution and the people of God) has placed on priests. Today's priests are expected to take on responsibilities and to function in roles and attitudes that are radically different from those for which they were trained. At the same time these men are witnessing an overall decline in the number of priests. This produces much stress, and in my opinion many priests have not yet developed good methods and mechanisms for coping with stress.

SELF-ESTEEM SLIPS

Furthermore, these men often suffer from a depressed sense of self-esteem. There are a number of reasons for this. Priests' unrealistic expectations of themselves often lead to harsh self-judgment and a lowered sense of self-worth. In addition, the spirituality in which many priests have been formed does not sustain and nurture them in their active ministry today; in fact, they frequently feel guilty for not faithfully living up to the practices that

were held up as ideals in the seminary—practices that are perhaps more appropriate for persons in a less active pastoral life or in a monastic congregation. These men entered the priesthood because they had a desire to be holy, and in evaluating themselves in this most important aspect of their lives, they find themselves falling short of their ideal.

This attempt to establish a positive sense of self-esteem is further complicated by the fact that, in my judgment, priests are among the most scapegoated group in the church today. They are blamed for much of what is found wrong or lacking in the church, even in those areas over which they have little say or control. One woman religious compassionately described the dynamic when she reported, "I expect the pastor I work with to be functioning at the level of someone with high self-esteem, but I and others in the parish spend so much time criticizing him that all his energy goes into protecting his more basic needs for security and safety."

A lowered sense of self-esteem frequently produces depression, which priests often manifest in the way described in the priestly morale document—by withdrawing, removing themselves to a situation that feels safer, more secure, and less threatening. When they begin to withdraw and assume a less involved and more passive role, they often invite more criticism and harsh judgment. It is at this time of decreased self-esteem that priests often seek out first the understanding of their brother priests, and if that is not forthcoming, the understanding and support of some compassionate, sensitive person.

A TRIO OF SUGGESTIONS

I propose three recommendations for responding to priests as they approach the age of 50:

- that both priests and bishops sensitize themselves to be more aware of and responsive to the needs of these priests;
- that spiritual resources befitting their role, age, and sex be made more available to these men; and
- that priests themselves take more initiative in developing resources that will be of support to them.

The normal reaction of many priests, when they find themselves needing closer relationships and greater intimacy, is to turn to their brother priests. It is therefore incumbent on all priests to develop a greater capacity to respond to these men. The priests report that their attempts at establishing relationships in which meaningful dialogue can take place are often met with a response of off-putting humor, which usually thwarts intimacy.

Fellow priests will be able to respond in a caring, compassionate way only if they have matured to the point that they have developed their capacity for intimacy and are capable of engaging in meaningful dialogue. Dioceses and religious congregations must develop programs to assist their priests in achieving continued psychosexual development.

Many priests report turning to their bishop or major superior for support and response. In some cases the bishop or superior, like the other priests, is so underdeveloped that he is unable to respond helpfully. In other cases priests expect more of these leaders than they can or are willing to give, leading to even greater frustration.

There are a number of challenges implied in all of this, not only for clerical leaders and priests but also for the entire people of God: learn to be more affirming of clergy, affirming them especially for the people they are, not just for the good they do; help them realize they are not alone, but that we all share in the burdens and joys of ministry, and in wanting and needing mutuality in today's church; evaluate ourselves to see if we have internalized an attitude toward clergy that perpetuates the devastating process of scapegoating.

One of the greatest needs for priests today would seem to be for a special form of spirituality that is life-giving for those involved in very active apostolates—a male-oriented spirituality that fits the demanding life-style of the priest. For the men being described, it would also have to be a spirituality that fits this particular need of midlife, with its questioning and uncertainties. Father Robert Shwartz has written profoundly on this need in "The Priest Today" (*Origins*, 1989):

In many ways the context of the spirituality of the diocesan or parish priest is more like that of the laity than that of many religious; it must respond to the rhythm of secular life, not to a set rule which organizes life apart from secular realities and ordinary patterns of human existence. The parish priest's way to holiness lies in his participation in the parish community, not in isolation from it.

Ultimately, the priest himself must take the initiative to confront and challenge those people, institutions, and structures which are not life-giving and which do not respond to his pleas for assistance. He must seek out persons and programs that affirm, value, support, and challenge him as a person and as a priest.

Priest support groups, a reality in many dioceses, have been a great asset to many priests. However, it is my conviction that priests often need support groups that are more heterogeneous. Talking only with other priests can sometimes have negative effects, producing a closed system that does not

allow for new and creative approaches to stress and tension. Ultimately, these support groups need to expand to include women religious and laypersons of both sexes. However, single-sex support groups may be an appropriate start for some of the priests we are discussing.

SOLUTION INVOLVES EVERYONE

When working in parishes, I often raise this question: "According to the Notre Dame study on the parish, who are the most alienated people in parishes?" Recently, almost without exception, the immediate answer that is blurted out is "the priests." This often leads to a productive discussion on the fact that many parishioners are aware of the pain experienced by many of their priests. Parishioners then describe one of two scenarios: either they are reluctant to reach out to these men because they have placed them on a pedestal, which allows them to remain distant from priests, or they find that the priests behave like "consecrated refrigerators," resisting any attempts at concern, care, and compassion.

Perhaps two things need to happen. The church, by its very nature, is called to be a pastoral community that responds to the pains, hurts, and confusion of each of its members. All Christians, then, must take more initiative in reaching out to priests, who also experience these realities. In addition, priests need to admit that like other members of the Christian community, they have both the need and the right to ministry and must be willing to allow the community to minister to them.

It should be evident to all Christians today that priests are human beings who are often hurting. Because of various normal human dynamics, this pain or need becomes more pronounced at certain times in the lives of priests. If both priests and the people working with them understand this phenomenon, it can be a source of real life for the priests and for the larger Christian community.

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Does God Need Us?

William A. Barry, S.J.

The Lord speaks to Job: "Who has given to me, that I should repay him? Whatever is under the whole heaven is mine." (Job 41:11)

This quote seems to render the question in the title absurd. For the believer, God is absolutely self-sufficient. The triune community that is Mystery itself is perfect and needs no one and nothing else. Indeed, if that community needed anyone or anything else to fulfill itself, God would not be God. So the first answer to the question, "Does God need us?" must be an emphatic no. God does not create a universe and other persons out of need. Moreover, the romantic notion that God creates us because otherwise God would be lonely must be seen as nonsense, and heretical nonsense at that. God creates the universe and us not because of need but because of overflowing love. One can imagine the three Persons who are the one God saying to each other: "Our community life is so good; why don't we share it with others?" As Sebastian Moore notes in his book *Let This Mind Be in You*, our desire for someone or something is aroused by its existing beauty, but God's desire for a universe and for us brings both into existence. So God does not need us.

This doctrine has often been misused to make people feel useless before God. The very fact that

God desires the universe and us into existence means that both the universe and we are desirable to God. I want to meditate with you in this article in such a way that we can give a positive and orthodox answer to the question of the title.

GOD FREELY DECIDES

If God, freely and out of love, wants to be Creator of the universe, what is needed? Obviously, God must will the existence of the universe. But the universe in existence is also necessary if God is to be truly the Creator of the universe. If God wants to have a universe where human beings can be invited into the community life of the Trinity, then people who can receive the invitation and respond to it are necessary. Thus, there is a real sense in which God needs the universe and the persons in it, but only because God freely decides to become the Creator of the universe and to invite persons into the community life of the Trinity.

We can take the argument a step further. We Christians believe that God wants all persons to become part of the community life of the triune God. The Kingdom of God that Jesus preached can be understood as God's intention for the universe—namely, that the universe be a place where all men and women live in communion with the Trinity and thus in harmony with one another and with the rest of the universe. God wants the whole human

race to become one family with God. But family and friendship cannot be coerced; human beings must freely choose to accept God's invitation to live as brothers and sisters in the one family of God. Thus, if God's intention is to be realized, people must hear the invitation and respond positively to it. Because God wants the Kingdom of God to exist, God needs people who will hear the word and live it out. God needs hearers and doers of the Word in order to be who God wants to be for us.

JESUS NEEDS REPLY

Recently I was reflecting on the confession of Peter at Caesarea Philippi. The scene seems central to the Synoptic gospels. After this scene the die seems to have been cast, as far as Jesus is concerned. He turns his face resolutely toward Jerusalem and also begins earnestly teaching his disciples what his mission will be. After this scene, for example, he predicts his passion and death three times. In the scene Jesus asks the disciples, "Who do people say I am?" When they tell him what people are saying, he then asks, "But what about you? Who do you say I am?" Peter answers for all, "You are the Christ" (cf. Mark 8:27–30). Often enough, when we contemplate this scene, we focus on who Jesus is for us—and rightly so. But is it not possible to look at the scene from Jesus' point of view? Could it not be that Jesus needs the disciples' response in order to clarify his own growing sense of his identity and destiny? Let us ponder this possibility for a few moments.

How does anyone come to know who he or she is and what life work he or she will do? Certainly, part of the answer comes from internal processes. I reflect on what my desires are, my hopes and dreams. In prayer I may ask God to help me to know how I should best live out my life. I notice my attractions, the kinds of people and literature that fire my imagination. Mentally, I try on roles and professions. I may even apprentice myself for a time to a few possible life works. But, unless I am a megalomaniac or a pure dreamer, I cannot really know my identity and my way of life without dialogue with others. No sane person establishes an identity and a way of life without dialogue with other people and with institutions. For example, in an extended retreat by myself I may come to the clear decision that I should become a Jesuit. But before I can really know that this discernment is correct—is, as Ignatius of Loyola would say, confirmed—I must be accepted by the Society of Jesus and then must submit myself to the long process of becoming a Jesuit through interaction with other Jesuits in formation. I would like to speculate that for Jesus this dialogue with the disciples was part of his coming to terms with his role in life and his destiny. Jesus, like any human being, could not establish his identity without the help of others.

Looked at in this way, this scene shows that Jesus needs the response of Peter to confirm his own sense of mission.

OUR RESPONSE REQUIRED

Many Christians contemplate this scene and in their imaginations hear Jesus say to them, "Who do you say I am?" Most of us who do this focus on our response to Jesus, on what he is to us: savior, friend, the one who died that we might live. Is it at all reasonable to ask what Jesus' reaction to us is? Obviously, Jesus is not now discerning who he is and what his mission is to be. So he does not need my response in order to confirm his own identity. But is there a way in which my recognition of Jesus as my savior and dearest friend affects Jesus and his mission? First, suppose that no one now living recognized Jesus as Savior and Messiah. Then, in effect, he would not be a savior for anyone. Moreover, in our present world there would be no people who related meaningfully to Jesus and thus made him present in the world; there would be no human sacramental signs of Jesus in our world. Finally, even if Jesus is, by his very being as God and a human being, intimately related to our world and to all people as Savior and Redeemer, it would be almost impossible for anyone to know of this reality. In effect, Jesus would be absent from the world people know, and he would have no relevance for us. In other words, without people who recognize and proclaim Jesus for who he is and wants to be, Jesus would not be the one he wants to be in this world. Thus, Jesus must still be interested in our responses to the question, "Who do you say I am?" Jesus still needs people who recognize him and believe in him in order for him to fulfill his mission to our world. Our responses to Jesus must mean a great deal to Jesus. We are important to him. In a real sense he needs us.

Let us continue along this line of reflection. Wherever we live and work, we believe, Jesus is present as Savior and Redeemer, as brother of every human being we meet. But who makes his presence palpable? Is it not the person who believes in and loves Jesus? Since the resurrection Jesus has needed the hands of Christians to reach out to touch with love and sympathy those who are suffering, the compassionate eyes of Christians to show his compassion, the hearts of Christians to demonstrate his love of the people these Christians meet. In front of the Jesuit parish church of Christ the King in San Diego, California, there is a statue of Christ. He has no hands. This is not the work of vandals; the intent of the artist was to illustrate that Jesus needs the hands of his followers now. Those who believe in and love Jesus are changed by the quality of that relationship; they act differently than they would if they did not believe in and love Jesus.

NURSE PROVIDED HANDS

A story may illustrate my meaning. The writer Garson Kanin (in the *Atlantic*, March 1964) recounts his visits to Felix Frankfurter, the famous justice of the Supreme Court, during Frankfurter's hospitalization. One day Frankfurter said:

I have had a serious experience here. . . . You saw that nurse who went out a while ago? The tall, pretty, blonde one? Audrée? We've been spending many hours here together, and I've had an opportunity to find out a great deal about her life. She is a devout Catholic. Look here. I have spent a good deal of energy attempting to avoid prejudice. But the dogma of the Catholic Church, or of any other denomination for that matter, has always put me off. Now this girl, this Audrée—I have never known generosity of such quality, or such rare kindness. Oh yes, far, far beyond duty. Overwhelming courtesy. And I have been asking questions, delving into the matter, trying to discover the well-spring of such superior behavior. Do you know what it turns out to be? Can you guess? Simply this—a practical application of her Catholicism. I've never known anyone who practiced a religion, whose everyday life is based upon a religion as much as this girl's is.

Audrée may never have known the impact her lived faith had, but she made Jesus a palpable presence in that hospital. She supplied the hands Jesus needed there. So a real relationship with Jesus has an impact, even when the person who has that relationship does not mention Jesus. I venture to say that Jesus needs people like Audrée in order to be who he wants to be for people like Felix Frankfurter.

NEEDED AS WITNESSES

Of course, those who believe in and love Jesus can also, when it is appropriate, speak openly of the one whom they love. People are looking for such honest and effective affirmation. Witness the success of the sects that while presenting a somewhat truncated version of the "good news," still speak of the centrality of Jesus and his importance for our lives. Without truncating the gospel, we can both speak of the centrality of Jesus to our own lives and also help others to speak of what Jesus means to them. I recall a married woman who wept openly

when she realized that she could speak of her love of Jesus with a spiritual director and get some help with this central relationship of her life. Those of us who believe in and love Jesus should not downplay the power of personal witness of our faith and love. We say that we believe in the resurrection of Jesus. That means, at the least, that Jesus can be experienced as a real and comforting presence by those who suffer and grieve. Does it not also mean that our loved ones who have died in Christ can also be experienced as somehow alive in Christ? The risen Jesus needs friends who have experienced his reality in their lives to spread the word so that others may also open their hearts to experience his reality in this world. Jesus can only with difficulty be the consoler he wants to be if we who believe in him and experience him as our friend and consoler do not witness to him.

If God can be found in all things, as Ignatian spirituality proposes, then those of us who take this spirituality seriously are needed by God to discover the presence of God in the mundane and ordinary details of our own lives. If we can do that for ourselves, then perhaps we will be more able to help others to discover "the dearest freshness deep down things . . . Because the Holy Ghost over the bent / World broods with warm breast and with ah! bright wings," as Hopkins puts it. God needs people who, like Hopkins, can point to the signs of hope and love in a world that often seems bereft of both and of God.

In the letter to the Romans Paul touched on our topic when he said, "For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for 'Everyone who calls on the name of the Lord will be saved.' "

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news" (Rom. 10:12–15).

Out of love, not necessity, God is now in the position of depending on us for what God hopes for the world. We are important to—indeed, needed by—God. What divine condescension! What great love!

The Problem People in Religious Communities

David F. O'Connor, S.T., J.C.D.

We know that the religious life is intended to be a style of Christian ecclesial life in which the members help foster a community of brothers or sisters in Christ, seek after God, and reach out in service to others in the name of the church. Nevertheless, we also know that every religious institute has some members who become so difficult and disruptive that they gravely disturb the peace and harmony of the community and inhibit its ability to carry out the apostolate. Frequently, these troubled people have a history of being transferred from one place to another. Eventually, they often end up "on the shelf" in some house where religious superiors believe that they can do the least harm—usually a larger house with many members. In a smaller group they may be almost intolerable, but in a larger community they can be more easily absorbed and, sadly, often ignored because many people tend to distance themselves from these apparently strange, eccentric, difficult, disruptive, and disturbed members.

RELIGIOUS ARE ORDINARY PEOPLE

The vast majority of the members of religious communities are ordinary people with ordinary life problems. Some of the difficulties and problems that arise in the lives of men and women religious are due to the fact that they are ordinary people who may have to live at times as though they were

not ordinary at all. Perhaps no other group of people within the ecclesial community (apart from the clergy) has such high expectations placed on them by the church, by society, by themselves, and even by their closest associates. Since they are ordinary people, albeit people of faith, religious react to their environment with ordinary human powers. They have to learn to accept their human limitations and be sensitive to those of others if they are going to live their lives together charitably, realistically, happily, and productively.

Despite their limitations, it certainly is apparent that most religious are equal to the demands made on them by their chosen style of life. They are generally not overwhelmed by vocational and apostolic demands; for the most part, they meet these demands without undue and ongoing stress. Everyday experience indicates that the great majority of religious appear to live relatively satisfying and productive lives. Obviously, since they are all individuals, quality of life and productivity vary somewhat among religious.

American religious are not superwomen or supermen. In most ways their life problems usually reflect the problems found in the general population. Whatever negative experiences or anxieties they have—especially those related to loneliness or the lack of personal growth so prevalent in our society—also affect the lives of other contemporary American citizens.

Nevertheless, the high esteem traditionally accorded religious by society, as well as the special qualities expected in candidates, affect the conditions of their recruitment, training, living, and working experiences. Too often the ecclesial and devotional literature, as well as the mythology surrounding the religious life, have encouraged members to consider themselves as a people set apart, separate, and called by God to a superior vocation. Certainly, in the immediate past, the hyperbolic expression of the ideals of their vocation had the unfortunate effect at times of appearing to demand that religious must always transform themselves into absolutely ideal Christians.

As noble and idealistic as this may be, religious dare not ignore the bonds of their own humanity in the process of striving to follow the Lord. It is not possible psychologically for ordinary people to go beyond the limitations of their personalities. Grace builds on nature, and no one can be exempted from the laws of human growth and development.

The problems of our contemporary world, therefore, do affect religious. If our society has to deal commonly with issues such as delayed maturity, psychological underdevelopment, faulty psychosexual growth, substance addiction, broken and dysfunctional family life, and all the other afflictions of modern life, women and men religious are bound to be touched by these issues as well, because they are part of the larger society.

Also, the problems of the seriously troubled man or woman religious should not be blamed on the religious life itself. The underlying problems of a troubled religious were most certainly present when he or she entered the professional religious environment. As G. Martin Keller observed in the Winter 1986 issue of *HUMAN DEVELOPMENT*, it would be unfair to blame formation programs for creating pedophiles and sexual addicts—or, for that matter, avoidant, antisocial, or dependent personalities—but it is proper to explore whether such programs help exacerbate these problems or how they might fail to assist religious in dealing with the unhealthy aspects of their personalities.

TROUBLED AND TROUBLING PEOPLE

The changes in our world, in the church, and in the religious life itself since Vatican II have contributed to the pain and discomfort of those members with serious psychological problems. Today we live in a smaller and a much more ambiguous world. Our community life-style is generally less rigid and more relaxed than ever before, especially in apostolic institutes. Many of the support structures of the tightly controlled and organized religious life-style of yesteryear “propped up” troubled people and helped them to control the worst in their personalities. In the much more open environment of the present day, some troubled religious

have been recognized as being significantly emotionally disturbed. This often becomes apparent through the reactions of active, healthy, and productive members of a community who have to live with one or more troubled members who keep the rest of the community upset. While charitable and kind, these healthy members believe that there is a point at which such disruptive behavior can no longer be tolerated.

MEMBERS WITH DISORDERS

A decade ago Desmond O'Donnell, an Australian Oblate priest and a professional clinical psychologist, called attention to the problems created by disturbed religious who have severe personality disorders and who electrify the community atmosphere and keep the other members under habitual and abnormal strain. O'Donnell classified these people as being sociopathic, paranoid, histrionic, immature, or aggressive and went on to describe them.

The sociopathic religious are the ones who lack emotional reinforcement to sustain responsible behavior. Usually, they are devoid of a sense of accountability for their actions, manifest an insensitivity toward other people, and frequently inflict pain on those around them. Their presence in a community often occasions chaos.

The paranoid personalities are the overly sensitive religious who are easily hurt or offended. They perceive the world as hostile and lack trust even in their friends. The religious who live in community with them are forced to handle them with kid gloves and extra special care. Paranoid religious keep everyone on edge; they feel persecuted, misunderstood, and abused. It is easy to understand why it is stressful to work or live with these difficult people.

The histrionic religious are those burdened with a poor self-image and a sense of personal emptiness. They demand constant affirmation to meet their excessive need for reassurance and personal self-worth. If they think that others are getting attention, they get agitated and perform so that they will be noticed. They sometimes engage in bizarre behavior or withdraw from others. They often keep the religious community in a bind trying to meet their unreasonable and often impossible-to-meet needs.

The immature religious constantly exhibit inappropriate or childish behavior, especially in their mood swings and in their extreme emotional acting out. In a religious community they do this to control and manipulate others. They can take a community on an emotional roller-coaster ride with their alternating spells of morose and long silence, loud and boisterous laughter, and childish giggling.

Finally, the antisocial personalities in religious life are the angry people who boil over in outbursts

and impulsive acts. If they are passive-aggressive, they indirectly manifest their pervasive anger by throwing up obstacles to accomplishing anything or simply by being generally uncooperative. The aggressive religious often hate authority figures, lack sensitivity; and behave unpredictably. Their internal stress, heaped up in them since childhood, makes living with them in community similar to tiptoeing through a mine field.

ALCOHOL EXACERBATES PROBLEMS

Many of the serious behavioral problems that some religious have manifested (and some that the media have publicized, such as pedophilia) have been linked to the abuse of alcohol. Alcohol lowers inhibitions so that deviant tendencies are more readily expressed. Frequently, alcohol or chemical dependency may develop because someone is trying to cope with a more serious and underlying psychological disorder such as depression, paranoia, pedophilia, confusion about his or her sexual identity, or severe anxiety.

Alcoholism is a disease recognized by the medical profession. The National Institutes of Health consider it to be the number-one drug problem in the nation. No one knows how many religious are alcoholics, but every religious community has some addicted members. Alcoholism has not been uncommon among male religious in the past, and its incidence has certainly increased in recent years among women religious. Again, because religious are ordinary people and part of the larger society, we should not be surprised that they are not exempt from such a disabling disease. In religious life, not only is the health of the addicted individual affected; the abuse of alcohol also affects the religious community and its apostolate, and occasions many social, institutional, and legal problems.

People with chemical dependencies who also suffer from serious behavioral or personality disorders are not able to deal with their underlying problems until they have achieved sobriety. Moreover, religious who live with an alcoholic or chemically dependent person tend to distance themselves when they perceive the abuse. They do not want to communicate with the addicted person because of the anger, fear, and frustration they feel in relating to him or her, especially if the addict's behavior is disturbing and disruptive.

While most American religious communities have an enlightened view of the problem of alcoholism and are willing to provide addicted members with the professional help and support they need to achieve sobriety, it may take time for the addiction of a member to become evident. Religious who live with an addict may blame his or her unusual behavior on other things. Many addicts are in denial and do everything they can to hide their drinking from those with whom they associate.

Religious who are disturbing the community or the apostolate with their behavior must be confronted

Moreover, many religious may not even consider that a troubled member may have an addiction—especially if that member is still relatively young and in a formation program—simply because they do not expect to see such a problem at that early stage of religious life. Today, however, many candidates for the religious life are older than in the past, and they reflect the society from which they come as well as its problems. Likewise, women religious now live a much more open style of religious life than in the past and can easily have access to liquor and prescription drugs. Therefore, there are more cases of addiction among women religious today.

INTERVENING AND CONFRONTING

At some appropriate time, the religious who are disturbing the community or the apostolate with their behavior must be confronted. They must be told that their actions are hurtful and upsetting to the community and therefore not acceptable. Problem religious have to hear the truth—which can include acknowledgment of whatever good qualities they display. However, troubled religious have a right to hear it strongly put that their objectionable behavior will not be tolerated and that they will have to change. The awareness that they are alienating others can motivate them to control their behavior. Also, the proper authorities must promise to help provide whatever professional help troubled religious need in order to control their behavior and live more productive and healthy lives.

Before the intervention takes place, it is important to get the facts from eyewitnesses and separate them from hearsay. Confrontation requires infor-

mation about factual failures: public drunkenness, observed behavior, failure to conform to ordinary expectations, and so forth. Times, places, and people involved should be noted. The actual intervention should be direct and forceful but compassionate and nonjudgmental. Simply giving reprimands does not help disturbed people. They need to be offered professional care and the support of their religious sisters and brothers.

Most everyone knowledgeable agrees that undertaking an intervention with the help of others is better than a one-to-one confrontation. Group intervention does provide leverage to convince someone who is chemically dependent, and who may have resisted less-formal confrontations, that he or she needs professional help to deal with the problem. Significant people in the lives of the troubled religious can share with that individual their own personal concern for him or her. The aim will be to convince the religious that he or she can benefit from some help in dealing with the problem.

RESPONSIBILITY OF RELIGIOUS INSTITUTE

The perpetually professed religious who becomes sick, physically or psychologically, remains the responsibility of the community. However, when a temporarily professed member gives evidence of a physical, psychological, or emotional problem that inhibits his or her normal life and work in a religious institute, there is no canonical obligation on the part of the community to retain that individual. The religious major superior, after consulting his or her council, need not renew profession or permit perpetual profession to be made. The exceptions to this exist when the temporarily professed religious has contracted the infirmity or condition due to the negligence of the institute or because of work performed by the religious in the institute, or in the rare case that a temporarily professed religious becomes insane and is not capable of renewing profession or making final profession. It is the canonical right of the proper major superior to make the final determination of the fitness and suitability of a person for life in the institute. The major superior is obliged to listen to the appropriate experts, such as psychiatrists or psychologists, and to his or her council, but then he or she must decide what is best for the institute and the individual.

SOME PRACTICAL OBSERVATIONS

Do Not Profess the Questionable. There is no obligation on the part of the institute to admit anyone to initial, renewed, or perpetual profession who is alcoholic or who needs extended developmental counseling, psychological therapy, or other special attention. In fact, it seems unfair to the larger community to take on the burden of such people

with the hope that they will at some time achieve the health necessary to be productive members. Apostolic religious communities with a mission to fulfill in the church cannot let themselves be turned into therapeutic communities attempting to meet the personal needs of their membership. I have been appalled at the imprudence and misplaced compassion of some religious superiors and formators who have permitted members with obvious problems to make profession (for example, a young religious with an incipient drinking problem who wanted to spend most of his time unsupervised and working or recreating with small children).

Dismissal. Once the community has permitted a religious to make perpetual profession, it is quite difficult to dismiss that member. The canonical process can drag on for years after there is a decision to work toward the dismissal of a problem member who has a long track record of disrupting the community. The Holy See demands that the particulars of the procedural law be observed scrupulously. The law requires that the Congregation for Institutes of the Consecrated Life, in Rome, confirm or reject a decree of dismissal from an institute of pontifical right. Nevertheless, if a member has serious psychological or emotional problems, it is quite likely that the ecclesiastical authorities will decide that the psychic infirmity may be such that it renders the disruptive behavior not fully imputable, despite the warnings and threats of dismissal made by religious superiors. Also, religious superiors must prove that a troubled religious is contumacious and that he or she has obstinately remained uncooperative and unreformed despite canonical warnings and the opportunity for conversion. If this cannot be proven to the satisfaction of Rome, the community remains responsible for the problem religious. Hence, dismissal may not be a realistic consideration, especially in the case of older members.

Removal and Voluntary Departure. If troubled and troubling religious cannot or do not change their behavior, they cannot be permitted to go on upsetting the community. Problem religious must be removed from their present assignments and placed where they can be offered some professional help or where they will do the least harm. Most institutes have one or more places in which they can place such difficult people, where they can be restricted, supervised, and controlled to a certain degree. Such individuals who have not received a complete medical examination recently should be offered one. If their problems have some medical foundation due to chemical imbalances or to other physical conditions related to illness or life changes, they can be given the necessary medical help by a physician. If they need to be institutionalized, the appropriate psychiatric and medical

personnel can place them in a hospital or rehabilitation center until they have regained their health. But if their problems are due to their own lack of suitability for religious life, they should be helped to grasp this fact and urged to request voluntarily a dispensation and to leave the life, always with a promise on the part of the institute to help them through their transition back into lay society.

Permission to Be Absent. The major superior, with permission of the council, can grant permission to a sick religious to be absent indefinitely, as long as he or she is recuperating. If such an extended absence from a religious house or assignment would be to the benefit of the physical or psychic health of the religious, it should be granted. Of course, the religious remains the responsibility of the community and remains in canonical good standing in the community.

Requested Exclaustation. A religious who is convinced that the underlying problem of his or her discontent is the religious life itself may not want to leave the life precipitously and may request an exclaustation so that he or she can discern his or her vocation. This can be granted by the superior general of the institute, with the consent of the council, for a period of up to three years. Subsequent extensions must be requested from the Apostolic See if the member belongs to a pontifical institute, or from the local ordinary if he or she belongs to a diocesan institute. Again, during exclaustation, the religious is not bound by obligations that become incongruent or incompatible with his or her new situation. Of course, the obligations of the vow of chastity remain intact. The obligations associated with the vow of obedience remain, insofar as the exclaustated religious is subject to the ongoing care and concern of the major superior and the local ordinary where he or she resides. Likewise, accommodations are made regarding the demands of the vows of poverty, insofar as the religious is expected to undertake his or her own financial support as much as is reasonably possible, although the institute does remain financially responsible for the exclaustated member and may not abandon him or her. It is always best that the conditions of the absence, the accountability of the exclaustated religious, and the budget within which he or she is expected to live during exclaustation be clearly stated in writing. Since the exclaustated religious is living temporarily outside of the religious life, he or she loses

active and passive voice for the period of the absence. When the period of voluntary exclaustation expires and no extension is sought, the religious must return or be urged to request a dispensation from vows.

Imposed Exclaustation. If a religious remains obstinate and has refused to alter his or her unacceptable behavior when it is within his or her power to do so, despite repeated changes of assignment, offers of professional help, and consistent reprimands for his or her disruptive behavior, the Holy See will consider a request from the institute for an imposed, involuntary, enforced period of indefinite exclaustation. This is something of a last resort, when all other efforts have been exhausted, and dismissal may not be a realistic consideration, especially in the case of older religious. The request must come from the superior general and basically involves the same type of procedures set forth in the law for involuntary dismissal. The warnings and other aspects of the procedure should be carefully observed so that the Holy See can appreciate that the rights of the religious have not been violated and that the reasons for the requested indult are manifestly evident. Professional canonical guidance should be obtained when a community is considering these procedures.

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Initial Formation and Twelve-Step Applicants

Continuing the Discussion

Joel Giallanza, C.S.C.

In the Fall 1991 issue of *HUMAN DEVELOPMENT* Anne Graham, in her article "From Twelve-Step Program to Formation," presented some valuable comments and practical questions concerning applicants to religious life who participate in twelve-step programs. This is an increasingly important topic for formators. The number and diversity of support groups using the twelve-step process are virtual guarantees that some applicants will be quite familiar with and fluent in that process. Graham's article can help formators to begin exploring their own experiences, assumptions, and expectations of working with such applicants. Also, it can help facilitate their discussion of this topic with other formators. In this article I hope to contribute to the continuation of that discussion.

Among Graham's major concerns is the challenge of determining the readiness of twelve-step applicants to enter or to continue in formation programs. I believe one way of formulating a response to this concern is to examine the content of each stage in formation programs. That content shapes the priorities that guide formators. Once formators sense and experience conflict between those priorities and the needs of an individual, the determination of entrance or continuation can be exceptionally difficult. As the conflict goes unresolved, the formation process becomes increasingly unstable and ineffective.

Each institute gives a particular profile to the content of formation programs, based on its own history and traditions; nevertheless, there is some common ground among all institutes. One articulation of that common ground is found in the recent *Directives on Formation in Religious Institutes*, published by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. I will not analyze that document here; rather, I will identify some of the assumptions inherent in the document's view of the content of prenovitiate, novitiate, and postnovitiate programs.

PRENOVIATE

The *Directives* identify four qualities necessary for those in the prenovitiate program; these same qualities serve as requirements for admission to the novitiate. First, prenovices must demonstrate "a sufficient degree of human and Christian maturity," which demonstrates that they have completed their Christian initiation and know the fundamentals of faith beyond the level of rudimentary catechesis. Second, prenovices need "a general cultural foundation," which gives them basic knowledge and skills consistent with what is learned through usual channels of education (e.g., literacy and fluency in the language used in the novitiate). Third, prenovices must have "a balanced affectiv-

ity, especially sexual balance," which enables them to respect and relate appropriately to other men and women. Fourth, prenovices' "ability to live in community under the authority of superiors" confirms their capacity to share their lives in companionship with others and to entrust their lives to the guidance of others.

Christian maturity, cultural foundation, affectivity, and capacity for community under authority can be addressed in a variety of ways, depending on an institute's interpretation of the content for prenovitiate formation. Of particular importance for these reflections is the recognition that each of the four qualities assumes attention and consumes time and energy. It must be recognized also that these four qualities may include unresolved personal and familial issues usually explored in twelve-step programs. Admittedly, not every issue will be resolved before or during the prenovitiate program. However, as the prospect of entrance to the novitiate approaches, the process of resolution engaging the person cannot be such that it will compete with and compromise subsequent formation programs.

NOVITIATE

Consistent with the experience and teaching of the church and of religious institutes throughout the centuries, the *Directives* define the novitiate as "a time of integral initiation into the form of life which the Son of God embraced and which he proposes to us in the Gospel under one or another aspect of his service or one or another of his mysteries." Novitiate formation is all-engaging; it necessitates the capacity to focus energy and effort on this process of initiation. Six aspects constitute the content of novitiate formation. Novices are (1) "led to cultivate human and Christian virtues"; (2) "introduced to a fuller way of perfection by prayer and self-denial"; (3) "instructed to contemplate the mystery of salvation and to read and meditate on the Sacred Scriptures"; (4) "trained in a way of life consecrated by the evangelical counsels"; (5) "educated about the character and spirit, purpose and discipline, history and life of their institute"; and (6) "imbued with a love for the Church." The document makes clear that these aspects are not merely topics for academic instruction; they form a way of life into which novices are initiated.

The *Directives* recognize that "not all the novices enter the novitiate at the same level of human and Christian culture." It is incumbent upon formators to "pay very close attention to each individual so that each advances at his or her own pace." Even with that recognition, the underlying assumption is the novice's capability to enter fully all aspects of this initiation without the interference of extraneous issues. The novitiate is a probing experience. The issues uncovered and discovered may very well

parallel those explored in twelve-step programs. There is, however, a difference between a novice experiencing that probe as integral to the process of initiation and a novice experiencing it as peripheral to the process. The novice experiencing it as peripheral may place higher priority on regular participation in a twelve-step program than on focused involvement in the novitiate program. The challenge to formators is to recognize and respond to that difference so the novitiate environment is not redirected to address needs and issues inconsistent with the fundamental content of novitiate formation.

POSTNOVITIATE

Postnovitiate formation enables newly professed members "to lead more fully the proper life of the institute and carry out its mission more suitably." The general content of this formation is very broad so that each institute can design a program that will communicate its way of life and afford the newly professed the opportunities necessary to assimilate that communication. Four areas give shape to postnovitiate formation. First, "a vigorous formational community and the presence of competent instructors" provide the necessary support for continued growth. Second, the "program of studies" assures knowledge of Catholic truth and competence for future apostolic responsibilities. Third, "an apostolic commitment and a progressive participation in ecclesial and social experiences in keeping with the charism of the institute" support the continuing maturation of newly professed members. Fourth, "a spiritual director or spiritual counselor" offers guidance and support in the process of continuing discernment.

Postnovitiate formation builds upon what had begun in the preceding stages. The postnovitiate is a time for continued human and spiritual growth through further learning and extensive experiences of life in the institute. The assumption is that the newly professed are well postured and prepared to benefit from that learning and those experiences. That benefit is predicated on the ability of the newly professed to focus their academic, emotional, spiritual, and physical attention and energies on the growth to which they are invited by postnovitiate formation.

CONFLICTING AGENDAS

On all levels of formation the *Directives* assume that the individual applicant is capable of entering fully and freely into the content appropriate to each level. In her article Graham notes the challenge formators confront when they do not perceive the presence of this capacity in applicants involved in twelve-step programs. The practical challenge to formators is twofold: to determine if that capacity

No formator wants to tamper with the process of self-knowledge, healing, and integration that an individual enters through a twelve-step program

is operative and to avoid stumbling over feelings of hesitation about taking action with that determination.

The capacity to enter fully and freely into formation does not function well if differing agendas from an individual's life are in conflict to gain a priority position. Formators can determine if that capacity is functioning by helping the individual articulate the dominant agenda. When the quality-of-personal-life agenda or the family-of-origin agenda is or becomes a preoccupation, it should be dealt with apart from and prior to taking up the initiation-to-religious-life agenda. No formator wants to tamper with the process of self-knowledge, healing, and integration that an individual enters through a twelve-step program. This is testimony to the formator's sensitivity and attentiveness. But if that process is so nascent that its primary quality is fragility, then the religious-life agenda will be compromised.

The stages through which formation programs lead an individual constitute a full-time agenda. Their goals, guidelines, and directives do not serve well as absolute dictators, blatantly ignoring the situation of the individual. Nor do they serve well as absentee governors, having no influence on the individual. Formators have the challenging ministry of walking the gauntlet between these two extremes and guiding those in formation through those goals, guidelines, and directives toward fullness of life in the institute.

Agendas, whether regarding quality of life or family of origin or religious life, have to do with individual identity. Who one is, how one perceives and images himself or herself, is shaped by the past, by decisions influencing the present, and by

choices that will influence the future. Individual identity is the convergence of the remembered and forgotten past, the living present, and the expected future. This identity continues to evolve unless disrupted or distorted by some outer event or inner issue that captures and consumes much or most of the individual's attention and energy.

The *Directives* state that "the primary end of formation is to permit candidates to the religious life and young professed first to discover and later to assimilate and deepen that in which religious identity consists." The discovery and assimilation necessary for a genuine integration of the individual's identity and religious identity, as understood by the institute, will not be possible, or at least will not be effective, if the person's primary agenda in formation is not initiation to religious life.

The role of formators is "to discern the authenticity of the call to the religious life in the initial phase of formation, and to assist religious toward a personal dialogue with God while they are discovering the ways in which God seems to wish them to advance." That role must remain intact to maintain the integrity of the formation process, especially when a candidate experiences conflicting agendas. Formators need to communicate to the candidate that while conflicting agendas do not automatically signal the absence of a call to religious life, they may indicate that the individual's timing for responding to that call needs adjustment so that more pressing issues can be confronted and addressed. Graham formulates well the question formators need to ask themselves: Might such a candidate, immersed in very real and unique pain, be manifesting the need for a longer period spent attending to basic self-acceptance?

THE MANDATE OF FORMATION

According to the *Directives*, "the formation of candidates, which has as its immediate end that of introducing them to religious life and making them aware of its specific character within the Church, will primarily aim at assisting men and women religious realize their unity of life in Christ through the Spirit, by means of the harmonious fusion of its spiritual, apostolic, doctrinal and practical elements." Similar statements can be found in the revised constitutions of most religious institutes. Formation programs receive their character and curriculum from the religious life and the particular institutes for which they prepare candidates. Contemporary formation programs can be many things and can address a wide spectrum of individual needs. However, their character and curriculum are compromised if separated from their basic purpose of initiation to religious life. Formation programs cannot become prayer groups or twelve-step programs or Christian communes or faith-sharing centers and maintain their integrity and

effectiveness as a primary means of initiation to a specific way of life within the church. Admittedly, formation programs can and often do call upon the wisdom and experience of such other groups; nevertheless, they cannot abdicate their fundamental mandate to introduce candidates to religious life.

Among the questions the *Directives* address concerning religious formation is that of "candidates for the religious life who have come from one or other ecclesial movements." The movements referred to include the third or secular orders closely associated with particular religious institutes, and other groups whose ideals consist of some form of common life and commitment. The beneficial influence these orders and groups have had upon the church is unquestionable. The document states that those who begin the formation process for initiation to religious life "cannot simultaneously be dependent upon someone apart from the institute to which they now pertain, even though they belonged to this movement before their entrance. This is a matter of the unity of the religious institute and the unity of life of its novices."

The movements to which the *Directives* refer do not include twelve-step programs, but the principle articulated is applicable to those who enter religious life from such programs. If the individual's personal or familial agenda demands his or her full-time attention and energy for the sake of resolution and healing, then the response to Graham's question, quoted at the end of the preceding section, must be affirmative. The individual should either not pursue or delay pursuit of entrance to a formation program.

Maintaining the mandate of formation is not a task that formators can undertake dispassionately. It involves other people and their hopes and dreams and expectations—people who believe they have received a call to religious life and are ready to respond to that call. Formators cannot help but have strong feelings when they do not share an individual's conviction about the authenticity or the timing of his or her vocation. Graham notes that these feelings can emerge with special clarity when formators are working with applicants from twelve-step programs.

Formators must maintain the mandate of their ministry; it is a matter of justice to the institute and to the applicant. Justice to the institute is served when formators are consistent with the commission entrusted to them. That commission calls them to discernments and decisions that respect the heritage of their institute and the dignity of the applicant. Justice to the applicant is served when formators are sensitive to the needs of the applicant and honest in all discussions concerning his or her continued progress. Sensitivity and honesty require that the greatest needs be addressed first, even if this involves the applicant's separation

from the institute. If the difficult decisions necessary to foster such justice are avoided, then the future integrity and quality of religious life, and possibly the well-being of the individual, are seriously jeopardized.

Maintaining the mandate of formation is an "environmental" issue. Formation programs seek to provide the information and structures, practices and experiences that create and nurture a formative and transformative environment. When the needs of individual applicants require an environment for recovery and healing, the formator must direct them to programs designed to address and support that recovery and healing.

Arbitrary changes within a formation program that create and sustain an environment other than that appropriate to the nature and purpose of religious formation affect the quality of religious life to which the participants are formed. Ultimately, such an effect is a disservice to the institute, to the individual applicant, to other applicants concurrently in the program, and to the process of formation itself.

DISCUSSION TO BE CONTINUED

These reflections using the *Directives* are one approach to formulating a response to the important questions raised by Graham's article. Though these reflections have remained within the parameters of initial formation, the healing power of twelve-step programs clearly has implications for the continuing formation of long-professed religious who experience self-development and new life through those programs.

The discussion must continue, and formators will inevitably need to become more familiar with the operational principles and processes used in twelve-step programs. The discussion must continue, and religious institutes need to examine their admission policies and procedures for any hidden presuppositions about specific kinds of applicants. The discussion must continue, and religious need to examine the spiritual wisdom of the twelve steps, since some of those now entering their ranks will have experienced and assimilated this wisdom. The discussion must continue, since the Lord has called and will call to religious life men and women involved in twelve-step programs. The discussion must continue.



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BOOK REVIEW

Men Astutely Trained: A History of the Jesuits in the American Century, by Peter McDonough. New York, New York: Free Press, 1992. 616 pp. \$24.95.

The Jesuits owe a vote of thanks to anyone who, instead of just sounding off, studies them seriously. Peter McDonough, professor of political science at Arizona State University, has certainly done so in *Men Astutely Trained*, his analysis of the U.S. Jesuits from 1900 up to the Second Vatican Council (circa 1965). He spent years interviewing the era's survivors and reading through its published works, as well as scanning the massive self-studies of the changes over that period, which rival anything generated by the corporate giants in terms of sheer bulk. Those of us trained as Jesuits before Vatican II but coming into our own afterward have been talking this book out and sorting it through.

McDonough highlights the foremost Jesuits of this period, as if our history were their lengthened shadow. He traces in some detail the published thought of major authors—Joseph Husslein and Bernard Dempsey (from early in the century), William Lynch, Walter Ong, Anthony Paone (a devotional writer, then a self-help writer, with a huge following). He devotes a chapter to John Courtney Murray, who prodded the church toward its "Declaration on Religious Liberty" and who prized the democratic consensus, anchored in natural law, that he claimed to find in the United States (and that has obviously evaporated).

McDonough considers those too who were not

just authors but also players and movers in policy and institutions—Edmund Walsh, John LaFarge, Daniel Lord, Joseph Fichter, Joseph Fitzpatrick. The appraisals are sharp and sensitive. He comes up short only in the case of John Thomas, the sociologist of family and sexual relations—a more gritty, sensible, and humorous person than McDonough gives him credit for being.

Men Astutely Trained does not make for easy reading. The Latinate sentences demand concentration. I had to outline both the preface and the introduction to make sure I was following. (Nonetheless, the meat of the book, and the author's most generous appraisal of Jesuits, are in these sections.) Friends had advised me to start further ahead in the book, doubling back later. The logic of the book is indeed spiraling. The author keeps returning to favorite ideas, especially his conviction that Catholicism of the Irish and German variety hinges on a family model, with expectations of "social hierarchy, elite rule, and moral behavior," which this Catholicism then extends as a metaphor coloring its expectations of public life. He might have sketched Italian Catholicism into his picture had he looked more closely at the West Coast Jesuits.

A quick scan of the table of contents of *Men Astutely Trained* will reveal McDonough's principal interest: Jesuit involvement in national public debate and social action. The book's subtitle, *A History of the Jesuits in the American Century*, intimates as much. The labor schools and labor apostles (Philip Carey and John Delaney, plus Robert Hartnett and Benjamin Masse of the Jesuit weekly *America*), the West Baden assembly for national social planning (1943), the Institute of Social Order (ISO), centered in St. Louis—these engage him much more than any examination of Fordham or Georgetown or the Jesuit prep schools. His story leaves out, alas, the interracial priest who most affected my generation—Louis Twomey of New

Orleans, with his monthly *Blueprint for the South*—as well as the outspoken lobbyist for Catholic rural life, Jim Vizzard.

McDonough finds U.S. Jesuits to have shared with their countrymen in a “conciliatory pragmatism” to deal with racism and the poverty of disorganized workers. He shows them reacting “astutely” to the “magisterial abstractions” of corporatist social theory and to the inapplicable directives emanating from Rome and Europe. Yet he claims that “zeal and eclectic amateurism” were no match for larger-scale changes. McDonough laments the failed promise of the ISO, brainchild of Superior General Włodimir Ledóchowski, and ascribes this to the pietistic formation program that initiated young Jesuits into a medieval aesthetic but left them without expertise or self-confidence in social questions.

AN INITIATION PROCESS

McDonough’s picture of Jesuit formation in the old days is sympathetic, if cursory. It shows this period of training to have been more of an initiation process than an exercise in critical thinking. The antimodernist agenda kept the professors attuned to “adversaries” such as John Dewey, thus failing to engage the current of ideas in “the American Century.” (Dewey as bugaboo does not appear in the index but is mentioned several times in the text). In their training, as McDonough sums it up, “Jesuits tended to be agile and pertinacious but intellectually innocent.” Not so “astute” after all!

In characterizing Jesuit formation and education, McDonough follows a conviction (a bias, I would say) that the Irish-German “cult of male celibacy” among Catholics gave it a determining stamp. The conclusions of Walter Ong, in many articles and books on print-oriented culture as against oral culture, are grist for his mill. In *Fighting for Life: Contest, Sexuality, and Consciousness* (1981), Ong wrote: “The Roman Catholic Church clung longest of any group in the West to Learned Latin, the extrafamilial, sex-linked, distinctively male language that carried with it the old agonistic mind-set and thought forms.” In other words, all those theses in philosophy and theology were like medieval ordeals for knights, and the disputations were a kind of head-butting of clerical stags. As for the *Ratio Studiorum*, the centuries-old Jesuit set of guidelines for the education of young men: lo, a breeding ground of male competitiveness.

There is something undeniable but much too pat about all this. We had “disputations,” for sure, and they certainly were ordeals, but they were not all that competitive, and nobody came away the winner. We did have a division of Jesuit seminarians into fast track and slower track—which, if sometimes called for, was much too trenchant; its stratification was irreversible. Emulation, a competi-

tive edge, was exploited in Jesuit education. Among Jesuits, did it increase our notorious difficulty in appreciating each other’s accomplishments? I have thought of this rivalry as particularly Irish, but maybe it is just human, and not even specifically male. The tendency to vie for place and honors—is it really innate and male, or a learned response that is stronger or weaker according to culture, or a recurrent trait not exclusively male at all? People such as Billie Jean King, Martina Navratilova, and Monica Seles seem to have dispelled any illusion that women are less competitive than men.

The Jesuits were hardly alone in undergoing a sea change. What a revolution caught up almost all U.S. religious orders in the sixties—right after the Catholic Renaissance of the mid-fifties. The onslaught of modernity introduced, along with the easier socializing of men and women, much else—the critical habit and the spirit of confrontation (“character as conscience” rather than “character as consistency,” McDonough calls it), the dazzle of the media and the sex tease, the doors opening to the children of immigrants, and the end of our confinement to Catholic parameters—also the new self-consciousness, or new loneliness, and the advent of therapy.

Zacheus Maher, as acting head of the U.S. Jesuits during World War II, had warned the Jesuit seminarians against all of this. But as one of the old professors at Shrub Oak (the house of philosophy studies up the Hudson River) put it, “You can’t argue with an avalanche.” What did happen? Seminarians were given more treatment as adults and more sense of personal responsibility—a big plus, of course. On the minus side, the support system was down. More permanent, scary result: “The Society has changed from a rule-governed hierarchy to . . . a role-driven network in which Jesuits search for, rather than [get] assigned to, jobs and tasks.”

CLASSICAL EDUCATION GONE

For me *Aggiornamento* came as a tremendous relief, though the times had a kind of giddiness and disorientation that showed us all up as immature. Much that was lost seems irretrievable. The classical education, meaning Cicero and Virgil and Shakespeare and Chaucer and *Tom Jones* and *Van-ity Fair* and Hemingway and Fitzgerald, has gone by the boards. As a young Jesuit with a flair for writing, my prose ended up like John Henry Newman’s for a long time, thanks to immersion in *The Idea of a University*, but worse things could have happened. McDonough omits some names vital to our imaginative growth—Harold Gardiner, literary editor of *America* and author of *Norms for the Novel*, plus Robert Boyle, the aficionado of Joyce and Hopkins whom we called with affection “Dirty Books Boyle.” The two of them taught us a catholic taste, and how to read.

"Learned Latin" and "the agonistic mind-set" signify above all St. Thomas Aquinas, on whom we were force-fed. The articles of Thomas in the *Summa Theologica* laid out the method: first a knotty question, then a list of the unsatisfactory answers in circulation, then the right answer with its reasoning laid bare, then the resolution of doubts. One had to wrestle with Plato and Augustine and especially Aristotle to follow Aquinas. An initiation rite, yes indeed. In today's world of deconstructive theory, of the Frankfurt School, of the Uncertainty Principle writ large, neo-Thomism can look like a museum piece, the kind of naive realism lampooned ever since Erasmus and Francis Bacon. Still, thanks to Maritain and Karl Rahner and Bernard Lonergan, it provides me some foothold, a place to stand.

SLIGHTS AND OMISSIONS

McDonough, curiously, says little about the mission enterprises of U.S. Jesuits—their ventures into Alaska Territory, Ceylon, Baghdad, British Honduras (how the names and entities have changed!). He explains the outburst of mission work after World War II as an escape from conditions "too comfortable and secure" or "too complex and unwieldy" through the focusing of energies away from interior confusion and toward the "exterior of the church." In his preface the author says provocative things about the "knotted humanity" of Jesuits in explaining what drives them, but ambivalence is not why pioneers launch missions or why young people, age 18 or 20, volunteer for them.

A certain dimension seems, in fact, missing in McDonough's book. The divine names—God, Jesus Christ—rarely appear. He speaks often of the "moral formation" undertaken in Jesuit schools, for which many alumni remain lastingly grateful; but faith, or passing on the faith, get no mention. The scientific sociologist has set his discourse within some tight limits. How about the zeal or religious passion that pushes this itinerant family—is its driving force, really—to extend an organization, a religious social unit? McDonough says, "The bed-rock intuition of Jesuit spirituality stresses the supremacy of affection." And the object of that affection?

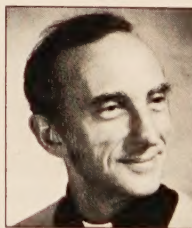
Two deep and thoroughgoing changes for the

better occurred in Jesuit formation and life during the late fifties and beyond, I think. Perhaps they should temper McDonough's pessimistic forecast. The first was the close study and more organic understanding of the Spiritual Exercises of St. Ignatius Loyola, from which Jesuit commitment and spirit derive. For years and years the Spiritual Exercises were identical with the preached retreat—a sermon series centering on "The Call of the King" and on changing one's life. The recipients were a large, docile congregation, most of whom were left to their own resources at times of prayer and reflection. The Ignatian ideal, however, is to have the various exercises, or meditations, delivered individually, with everyone going at his or her own pace and being helped to develop some sensitivity to how God is leading him or her. The ideal has been returned to.

The other profound change has been in the understanding of scripture, thanks to ecumenical scholarship after *Divino Afflante Spiritu* (1943), the encouraging change of field by Pope Pius XII. Catholic theology had indulged in brandishing scripture texts to provide doctrinal points; the emphasis was shifted to entering more carefully and fully into meaning and context. The homily instead of the sermon, scripture-based preaching instead of religious exhortation, came to be expected from the pulpit. This aspect of Vatican II renewal still meets resistance, is still perceived as not yielding immediate or palpable fruits—but it gives strong reason to hope.

In *Men Astutely Trained* Peter McDonough may in fact have written two books—one sharply focused on Jesuits and social action, one wide-ranging. The second, it seems clear to me, leaves ample room for debate. Nonetheless, his accomplishment is huge and deserves double (or almost double) credit.

—James Torrens, S.J.



James Torrens, S.J., is an associate editor of *America*.

Center's List Needs Updating

For several years the Jesuit Educational Center for Human Development has maintained a list of professional therapists and clinical facilities found helpful by religious women and men, along with diocesan priests, who have received their competent care. We use this list to respond to the phone calls and letters we receive from clergy and religious seeking help for themselves or other persons who are experiencing problems related to excessive stress, chemical dependency, sexuality, depression, codependency, burnout, and the like. We have welcomed the opportunity to make the names of these resources available to anyone asking for one or several local names from our list. We never, of course, reveal the identity of the person who has written to us in endorsement of the therapist, counselor, hospital, or clinic he or she found beneficial.

Once each year we have repeated in HUMAN DEVELOPMENT a request for contributions to this list. At the present time we are especially anxious to update it with entries from all fifty American states and from countries all over the world. We are receiving requests for assistance more often than ever before, and there are still a number of cities and towns, even in heavily populated areas, for which we lack names and are unable to provide referrals. Consequently, we are now asking our readers to assist us, especially if counseling or therapy has been experienced and found helpful in the past five years, to make our list more complete and up to date. Please take a few minutes to complete the six brief statements that follow; then send this page to the address given below.

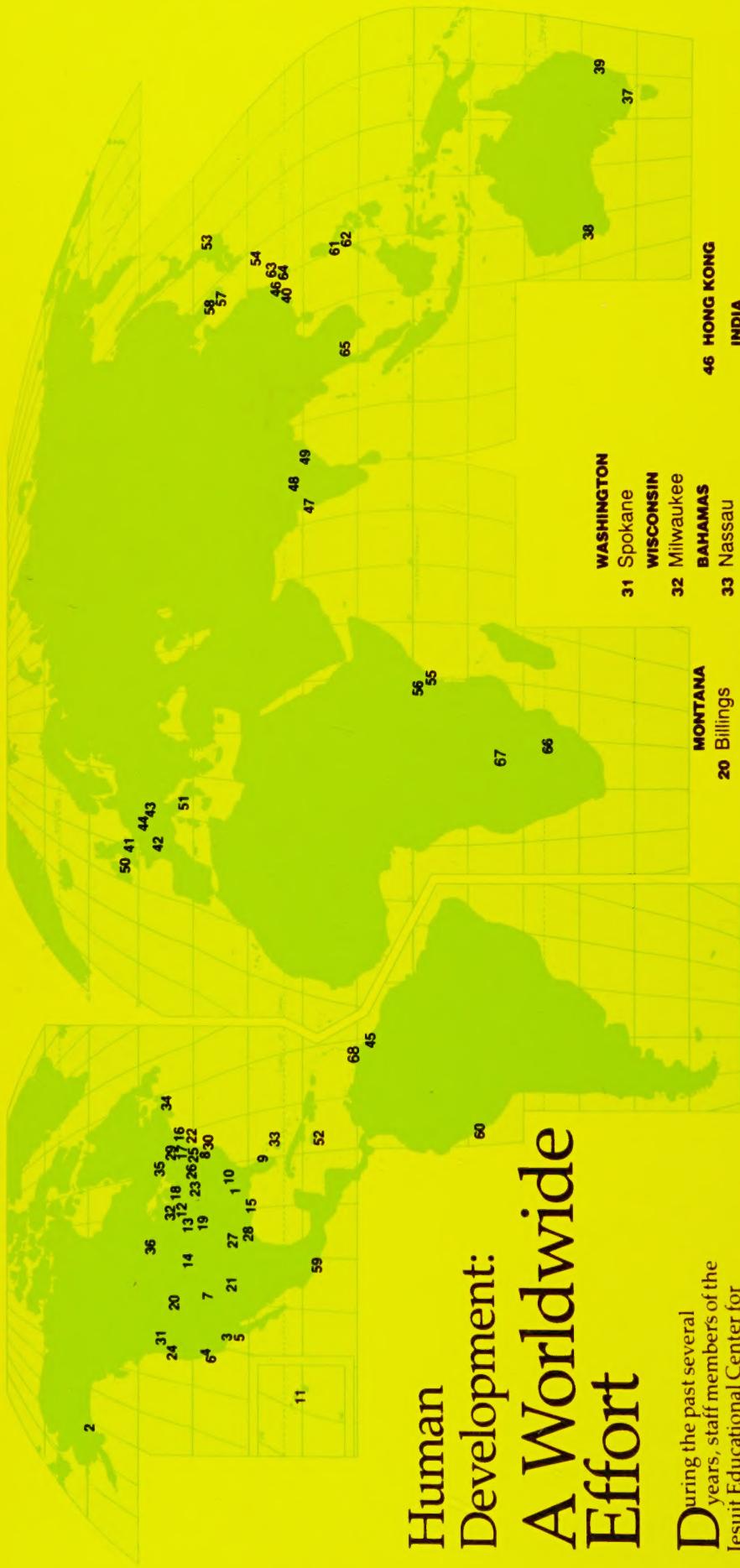
1. I (or someone in my community) was a patient / counselee of _____ (name of therapist, hospital, clinic, etc.).

2. The general nature of the condition for which treatment was sought was _____ (depression, alcoholism, obesity, sexual problem, burnout, etc.).
3. The provider of helpful treatment was _____ (a clinical psychologist, nurse clinical specialist, psychiatrist, drug rehabilitation center, etc.).
4. The name of the staff member who helped me (him / her) most is _____ (if care was obtained at a clinic or hospital, etc.).
5. My comments on the quality of care received are as follows: _____
6. The address and phone number of the person / center I am recommending are _____ and _____.

The chance for others to regain their sense of well-being and their ability to function with renewed effectiveness and happiness may depend on what you do right now in reply to this request. Please help us to help them.

Gratefully yours,

The Staff of
the Jesuit Educational Center
for Human Development
The Institute of Living
400 Washington St.
Hartford, CT 06106



Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map

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|---|---|---|---|---|---|
| ALABAMA
1 Montgomery | HAWAII
11 Honolulu | ALASKA
2 Anchorage | ILLINOIS
12 Chicago
13 Moline | INDIA
47 Bombay
48 New Delhi
49 Ranchi | MEXICO
59 Acapulco |
| CALIFORNIA
3 Los Angeles
4 Oakland
5 San Diego
6 San Francisco | IOWA
14 Sioux City | LOUISIANA
15 New Orleans | MASSACHUSETTS
16 Boston
17 Worcester | IRELAND
50 Dublin | PERU
60 Lima |
| COLORADO
7 Denver | MASSACHUSETTS
18 East Lansing | MISSOURI
19 St. Louis | MICHIGAN
8 West Palm Beach | ITALY
51 Rome | PHILIPPINES
61 Manila
62 Clark Field |
| DELAWARE
9 Wilmington | FLORIDA
10 West Palm Beach | GEORGIA
11 St. Louis | FLORIDA
10 West Palm Beach | JAMAICA
52 Kingston | TAIWAN
63 Taipei
64 Taichung |
| ALABAMA
1 Montgomery | ALASKA
2 Anchorage | CALIFORNIA
3 Los Angeles
4 Oakland
5 San Diego
6 San Francisco | COLORADO
7 Denver | CANADA
34 Halifax
35 Montreal
36 Winnipeg | THAILAND
65 Bangkok
66 Harare |
| WASHINGTON
31 Spokane | WISCONSIN
32 Milwaukee | BAHAMAS
33 Nassau | CANADA
34 Halifax
35 Montreal
36 Winnipeg | AUSTRALIA
37 Melbourne
38 Perth
39 Sydney | ZIMBABWE
66 Harare |
| MONTANA
20 Billings | NEW MEXICO
21 Sante Fe | NEW YORK
22 New York | OHIO
23 Cincinnati | CHINA
40 Macao | ZAMBIA
67 Kitwe |
| PENNSYLVANIA
24 Carlisle
25 Wernersville | TEXAS
27 Dallas
28 Houston | VERMONT
29 Manchester | DISTRICT OF COLUMBIA
30 | ENGLAND
41 London | TRINIDAD
57 Kunsan |
| WASHINGTON
31 Spokane | WISCONSIN
32 Milwaukee | BAHAMAS
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